



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
By Allah's name *Ar-Rahma'ne Ar-Rahee'me (The iterative Mercy Giver)*

1. *Alif-Lam-Meem*.¹
2. *Tha'leka*² (*afar-that-it*)^x (*is*) The Book^x no suspicion³ ^in it^x⁸, [*it*^x] (*is*) a divine-guidance^{x4} for the *muttaqeen*^{x5} (reverential guarders against Allah's displeasure)^x.
3. Who^r believe they^z by the invisible, and *youqeymona*⁶ (*they*^z uphold/ sustain the prescribed obligations of) the Prayer^w and of what We provided them expend they^z.
4. And who^r believe they^z by what (*had been*) descended to you^g and what (*had been*) descended of before you^g and by the Hereafter^w they (*are*) *youqenoona*⁷ (*they*^z believe with certitude).
5. Those (*are*) on a divine-guidance from their Lord; and those, they (*are*) the thrivers.

الَّذِينَ يُؤْمِنُونَ بِالْغَيْبِ وَيَقِيْمُونَ
الْأَصْلَوَةَ وَمَا رَزَقْنَاهُمْ يُنفِقُونَ
وَالَّذِينَ يُؤْمِنُونَ بِمَا أُنْزِلَ إِلَيْكَ وَمَا
أُنْزِلَ مِنْ قِبْلِكَ وَبِالْآخِرَةِ هُمْ يُوْقِنُونَ
أُولَئِكَ عَلَى هُدَىٰ مِنْ رَبِّهِمْ
وَأُولَئِكَ هُمُ الْمُفْلِحُونَ

¹ See the *Lexicon* attached to this *Translation* for a commentary on this.

² The word “ذلک” has three distinct meanings: first as a demonstrative pronoun; second as a possessive particle; third as a conjunctive pronoun. Of our concern here is the first i.e. as a demonstrative pronoun. As such it's made up of three distinct components: (1) the particle “ذلک” = the demonstrative pronoun for near, singular, masculine, the animate or the inanimate; (2) the “بعد” = for the “*afar*,” and (3) the “لام المخاطب” for the addressee's pronoun. There is no English equivalent *per se* for “ذلک.” I believe it is best rendered as “*afar-that-it*”. So, “*be-that*” for “ذلک” “*afar*,” for “ل” “*it*” for “ك,” which is: “*the fact*” or “*the reality*.” In this particular case, we want to point out the reason for the “*be-that-afar-it*,” referring to *the book*, because, *and Allah knows best*, (A) The Qur'an was still descending (i.e. in its entirety was not yet completed) from the loftiest and highest source, Allah, SWT; and (B) its status in Earth is *loftiest and most high*. Hence *no untruth could touch it in any way, form, or shape*. There is more about “ذلک” in the *Lexicon* attached to this *Translation*. Clearly the demonstrative pronouns in English are not as descriptive as their Arabic counterparts. See *كتب النحو والصرف*.

³ The word: “رَبِّ” = *Suspicion* and the word “شك” = *Doubt*; both share some common grounds but the words are not synonymous. Unfortunately all the numerous translators I came to know of, save this translator, use “شك” when they should have used “رَبِّ” in this particular aspect. I can not fathom that, except perhaps some being *not* of an Arabic tongue extraction or erudition may be is the root of, if not all, the problem. Others of Arabic tongue extraction and erudition fell in the trap of a faulty *follower-ship*. *Doubt* is a state of *indecision* towards various alternatives *with neutral* i.e. *no malign intent* associated with such a state of *indecision*, because of *uncertainty*. *Suspicion* on the other hand is *doubt with insupportable preponderance of malign intent or an accusative attitude*, and thus *caution* and may be even *aversion in the mind or attitude* of the suspecting person towards what is being suspected. In other words such an *insupportable attitude* is on the basis of *flimsiest of presumption*, in fact *without any concrete evidence whatsoever*. Thus, right from the beginning the suspecting person would *claim to ascribe fallacy or evil* to what is being suspected. But since the facts do *not* support such a claim it would be *void and null*. So, “رَبِّ” and “شك” although share some aspects each is distinct from the other. And *The Qur'an* from its *inception till the end of Time and beyond* there is “*no suspicion in it*,” as *no one would ever be able to prove any thing against it*. It is the word of Allah, how could it be other than being with “*no suspicion in it*”.

⁴ The word “هُدَىٰ” or “هُدَايَةٌ” in Arabic is clear to be “*aright-guidance*,” not just mere “*guidance*” as in English, i.e. in the *literal* sense of “*guidance*” means: “*ushering*,” “*showing*,” “*leading*,” “*piloting*,” “*steering*” etc.

⁵ See the *Lexicon* attached to this *Translation* for this *special* word and its significance.

⁶ The word “يَقِيْمُونَ” is rooted in “أَقَامَ” =upheld. *linguistically* means:

”أَدَمَ، بِمَعْنَى أَبْقَىٰ أَوْ اسْتَمْرَأَ عَلَى دَوْمٍ. وَالدَّوْمُ هُوَ الْحَضُورُ فِي زَمَانٍ وَمَكَانٍ مُعْنَى، مَعْرُوفٌ لِدِي الْحَاضِرِ مُسْبِقاً”.

So, “يَقِيْمُونَ” means they: (1) *Uphold the prescribed obligations* the Prayer. (2) *Called or upped to perform* the Prayer itself.

Note: *Prayer* and *how* (*it*^w) to be done was established and reveled by Allah. Hence people do *not* establish *Prayer* they *only uphold and follow*, i.e. *perform, and maintain* it^w.

⁷ That is they are *absolutely certain*.

6. Verily who ^r unbelieved they ^z equal on them whether you ^g warned them or not warned them [you ^s], not believe they. ^z	إِنَّ الَّذِينَ كَفَرُوا سَوَاءٌ عَلَيْهِمْ مَّا نَذَرُتْهُمْ أَمْ لَمْ تُنذِرْهُمْ لَا يُؤْمِنُونَ
7. Sealed ⁸ Allah on their hearts, and on their hearing, and on their <i>abssare</i> (insights/ discernments) (is) an overlay ^w and for them (is) a great torment.	خَتَمَ اللَّهُ عَلَىٰ قُلُوبِهِمْ وَعَلَىٰ سَمْعِهِمْ وَعَلَىٰ أَبْصَرِهِمْ غِشْوَةٌ وَلَهُمْ عَذَابٌ عَظِيمٌ
8. And of the mankind who ^p says [he]: we believed by Allah and by The Day [The] Last while not they (are) surely believers.	وَمِنَ النَّاسِ مَنْ يَقُولُ إِنَّا مَمْنَانِي اللَّهَ وَبِالْيَوْمِ الْآخِرِ وَمَا هُمْ بِمُؤْمِنِينَ
9. Mutually beguile ⁹ they ^z Allah and whom ^r they ^z believed; and not beguile they ^z except their selves ^w while not perceive they ^z .	تَخْدِعُونَ اللَّهَ وَالَّذِينَ إِمَّا مَأْمَنُوا وَمَا تَخْدِعُونَ إِلَّا أَنفُسُهُمْ وَمَا يَشْعُرُونَ
10. In their hearts (is) an illness; ¹⁰ so augmented them Allah an illness; and for them (is) a painful torment by what were they ^z lying.	فِي قُلُوبِهِمْ مَرَضٌ فَزَادَهُمُ اللَّهُ مَرَضًا وَلَهُمْ عَذَابٌ أَلِيمٌ بِمَا كَانُوا يَكْذِبُونَ
11. And if (bad been) said for them: let-not corrupt you ^z in the land ^w /Earth ^w said they ^z : verily only we (are) reformers.	وَإِذَا قِيلَ لَهُمْ لَا تُفْسِدُوا فِي الْأَرْضِ قَالُوا إِنَّمَا نَحْنُ مُصْلِحُونَ
12. Indeed; verily they, they (are) the corrupters, [and,] but not perceive they ^z .	أَلَا إِنَّهُمْ هُمُ الْمُفْسِدُونَ وَلَكِنْ لَا يَشْعُرُونَ
13. And if (bad been) said for them: let-believe you ^z just-as believed the mankind, said they ^z : do we believe just-as believed the mooncalves; indeed; verily they, they (are) the mooncalves; [and,] but not know they ^z .	وَإِذَا قِيلَ لَهُمْ إِنَّمَا آمَنُوا كَمَا آمَنَ النَّاسُ قَالُوا أَنَّوْمَنْ كَمَا آمَنَ السَّفَهَاءُ أَلَا إِنَّهُمْ هُمُ الْسَّفَهَاءُ وَلَكِنْ لَا يَعْلَمُونَ
14. And if met/encountered they ^z whom ^r believed they ^z said they ^z : we believed; and if they ^z secluded (cloistered they ^z) to ¹¹ their Satans, said they ^z : verily we (are) with you ^b verily only we (are) <i>mustah'zeoona</i> (we are affirmable-jesters/ affirmably-jesting).	وَإِذَا لَقُوا الَّذِينَ آمَنُوا قَالُوا إِنَّا وَإِذَا خَلَوْا إِلَىٰ شَيْطَانِهِمْ قَالُوا إِنَّا مَعْكُمْ إِنَّمَا نَحْنُ مُسْتَزَرُونَ
15. Allah <i>yastab'zeo</i> (affirmably-jests [He]) by them and protracts them in their excessiveness addle they ^z .	اللَّهُ يَسْتَزِئُ بِهِمْ وَيَمْدُهُمْ فِي طُغْيَانِهِمْ يَعْمَهُونَ
16. Those (are) who ^r they ^z purchased ¹² the misguidance-shey ^y by the divine-guidance ^x ; so neither profited-shey ^y their	أَوْتَلَيْكَ الَّذِينَ أَشْتَرُوا الْضَّلَالَةَ

⁸ That is closed *hermetically* and *determined irrevocably* or *consummated/ concluded*.

⁹ The word “يُخَادِع” = beguile. Linguistically it has several meanings, among them (1) engaging in mutual deception/cheating, in order to gain personal benefits; and (2) withholding boon-giving. See *الهادي و السان* for the meanings. Thus, clearly Allah has absolutely no need to gain by engaging in such loathsome *human* traits. So when He “beguiles them,” means He *withholds his boon-giving* to them, hence *causing them defeat*, as *all beings survive because of His continuing boon-giving*. Also “يُخَادِع” like “يُخَادِع اللَّهَ يَعْقِبُ اللَّهَ” as “يُخَادِع اللَّهَ” does not necessarily mean mutuality. So *يُخَادِع* does not necessitate mutual action.

¹⁰ The word “illness,” a disease of body or mind. That is in his “heart” a *defect* or a *swerving to the wrong*, or suffering from *deficiency of good religious commitment* to adhere to the right or do the right thing.

¹¹ See the Lexicon attached to this Translation for discussion of the *significant* differences in Arabic between “to their devil,” “with their devils,” and “by their devils.” In essence “to”: indicates *subordination* to the devils, i.e. their devils teach them; “with” indicates *equality/ collegiality* with the devil; “by” indicates *superiority* as emperor *versus* king.

¹² The Arabic words: (a) “اشترى” and (b) “شري” occur time and again in The Qur'an. Many people *confuse* their meanings. As a *rule*, mostly and generally: (a) “اشترى” means *purchased* and (b) “شري” means *sold*; although on some rather *rare* occasions the *reverse* may be true. It is the *context*, which will *govern* the exact meaning. In this great Ayah the *rule* holds well.

trade^w and nor were they^z *muhtadeena*¹³ (*they who found and accepted the divine guidance*^x).

بِالْهُدَىٰ فَمَا رَحِتْ تَحْرِثُهُمْ وَمَا
كَانُوا مُهَدِّدِينَ

17. Their parable^x/example^x (*is*) as a parable^x/example^x (*of*) whom^x *istawqada*¹⁴ (*[he] affirmably kindled*) a fire^w then *lamma* (*when/ whence*) lighted-she^y what (*is*) around him, went¹⁵ Allah by their illumination and left them [*He*] in darknesses^w not sight/discriminate they^z.

مَثَلُهُمْ كَمَثَلَ الَّذِي أَسْتَوْقَدَ نَارًا فَلَمَّا
أَضَاءَتْ مَا حَوْلَهُ وَذَهَبَ اللَّهُ بِنُورِهِ
وَتَرَكُهُمْ فِي ظُلْمَتِ لَا يُبَصِّرُونَ

18. *Sommon* (*deaf people*), *bokmon* (*born dumb-mute people*), *omyon* (*blind people*)¹⁶ so they return not.

صَمْ بِكُمْ عُمَىٰ فَهُمْ لَا يَرْجِعُونَ

19. Or as *ssayyeben*^x (*gliding-rain-laden-cloud*)^{x17} of the sky^w in it^x darknesses^{w18} and a thunder and a lightning; they^z make/emplace their fingers in their ears from the thunderbolts^w *hadhara* (*in caution of*) the death^x; and Allah (*is*) Surrounder by the unbelievers.

أَوْ كَصَبَ مِنَ السَّمَاءِ فِيهِ طَلْمَتْ
وَرَعَدْ وَبَرَقْ سَجَلُونَ أَصْبَعُهُمْ فِي
إِذَا نَاهَمْ مِنَ الصَّوْعَقِ حَذَرَ الْمَوْتَ
وَاللَّهُ مُحِيطٌ بِالْكُفَّارِ

20. Almost the lightning^x snatches (*off/ away*) their *abssa'ra* (*insights/ discernments*), everywhen it^x lightened for them they^z walked in it^x; and if [*it*]^x darkened over them they^z upped; and had Allah willed [*He*] surely (*would have*) gone¹⁹ by their hearing, and their *abssa're* (= *abssa'ra*); verily, Allah over every thing (*is*) Omnipotent.

يَكُادُ الْبَرْقُ سَخْطَفُ أَبْصَرَهُمْ كُلَّمَا
أَضَاءَ لَهُمْ مَشَوَا فِيهِ وَإِذَا أَظْلَمْ عَلَيْهِ
قَامُوا وَلَوْ شَاءَ اللَّهُ لَذَهَبَ بِسَعْهِمْ
وَأَبْصَرَهُمْ إِنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ
قَدِيرٌ

21. O you the mankind: let-worship you^z yourⁿ Lord, Who created you^b [*He*] and whom^r of before you^b; *la'alla*²⁰ (*craving currently unavailable deed that/ perhaps*) you^b *tattaqoona*²¹ (*you^z reverentially guard not to displease Allah*).

يَأَيُّهَا النَّاسُ أَعْبُدُوا رَبَّكُمُ الَّذِي
خَلَقُكُمْ وَالَّذِينَ مِنْ قَبْلِكُمْ لَعَلَّكُمْ
تَتَّقُونَ

22. Who [*He*] made for you^b the Earth^w a bed²² and the sky^w a *be'na'an*^{x23} (*a build-in-progress*)^x and [*He*] descended from

الَّذِي جَعَلَ لَكُمُ الْأَرْضَ فَرِشَّا وَالسَّمَاءَ

¹³ See the Lexicon attached to this Translation for “*muhtadee*” and its plural “*muhtadoon*”/ “*muhtadeen*.”

¹⁴ See the Lexicon attached to this Translation for the effect of the letter س when added to a word.

¹⁵ Notice this great *Ayah* says: “went Allah = ذَهَبَ اللَّهُ” i.e. *intransitively*, and not “ذَهَبَ اللَّهُ” = “caused to be gone.”

¹⁶ The words *صم*, *بِكُمْ*, *عَمَىٰ* all are plural nouns while their closest English corresponding equivalents all are adjectives and so in English no plural for any except to associate the respective word with a plural noun “people.”

¹⁷ The word *صَبَبَ* has three distinct meanings: (1) rain, (2) gliding-rain-laden cloud, (3) rain-laden cloud. See *البصائر*.

¹⁸ Darknesses could be a multiplicity of darkness, darkness in each dimension or direction; or a compound degrees of darknesses.

¹⁹ The word “ذَهَبَ,” i.e. *intransitively* not “ذَهَبَ,” translated as (*would have*) gone, as “gone” stands for many meanings, among them: to become *weak*; *fail*; *come apart*; *break up*; *cease living*; *die*. See *The American Heritage Dictionary*.

²⁰ The Arabic word used here is specifically “*la-alla-kum*,” made up of two words, “*la-alla*” and “*kum*.” “*La-alla*” = *craving currently unavailable deed, perhaps abridges it*. Another Arabic word “*asa*,” = *may*. The two words are frequently used in The Qur'an. Linguistically, both words are particles of *hope*, *craving*, and *uncertainty*. However, explainers of The Qur'an say both are particles of *certainty*, if the action is from Allah, realization of which is *always* *sure* and *definite*. The second part of the word is “*kum*” = the pronoun for “*you^b*” Thus, here “*la-alla-kum*” = *certainly*. Thus, if you^f were to worship yourⁿ Lord you^f will be (certainly) *righteous*.

²¹ The word “تَتَّقُونَ” = “*tataqoon*,” based on the Arabic word “*waqa*,” linguistically meaning: *took all the precautions to secure and protect (any thing) from any harm*. Hence, “*tataqoon*” means: “*you^f reverentially guard against Allah's displeasure*” by *adhering to Allah's Criteria of prescription and proscription*. There is no English equivalent for “*taqwa*,” i.e. *reverential guarding against Allah's displeasure*. The English word “*piety*” surely falls short of “*taqwa*”. See the Lexicon attached to this Translation for both “*tataqoon*” and “*taqwa*.”

²² The Arabic word “*فَرَاشَا*” literally means (1) “mattress,” or (2) “carpet,” or (3) figuratively the word “*فَرَاشَا*” is used to also mean (3) “*wife*” or (4) the *entire earth* as it spreads and extends as a *bed*. See *اللسان*.

²³ The word “*بَنَاءً*” = “*bena-an*” is made up of two parts “*bena*” and “*an*.” The “*an*” is a grammatical nunciation at the end of an *objective noun*; and “*be'na*” is a word which means: (1) a *build-in-progress*, for example in conjunction with: “And the Heaven ^w We built it ^w by *ay'den* (divine Might), and verily We surely (are) expanding/expanders.” (S51:47). Also it could mean: (2) first time going in *privacy with a bride after the formal wedding contract is officiated*, and clearly such a *wedding* is taken to be *subject to the vicissitudes of human nature and life*.

the sky^w a water^x; then *akhraja* ([He] produced/ emerged) by it^x of²⁴ the *thamara'te^w* (trees/ plant-crops/ fruits) ^w a *rez'qan^x* (provision/ victuals for sustenance)^x for you^b; so let-not make²⁵ you^z for Allah compeers while you^f know.

بِنَاءً وَأَنْزَلَ مِنَ السَّمَاءِ مَاءً فَأَخْرَجَ بِهِ
مِنَ الْثَمَرَاتِ رِزْقًا لَكُمْ فَلَا تَجْعَلُوا لَهُ
أَنْدَادًا وَأَنْتُمْ تَعْلَمُونَ ﴿١٧﴾

23. And *en*(if) you^cwere in suspicion of what *nazzalna* (repetitively descended *We*) on Our *abde²⁶* (*slave*), then *oto*(*let-come you^z*) by a *Sura'ten^{w27}* (*division of The Qur'an*) ^w of its^x like; and let-summon you^z yourⁿ witnesses/testifiers²⁸ of lesser than/- without Allah, *en* (*if*) were you^c *ssa'deqlina* (*always-truth-enforcers*).

وَإِنْ كُنْتُمْ فِي رَيْبٍ مِمَّا نَرَيْنَا عَلَى
عَبْدِنَا فَأَتُوا بِسُورَةٍ مِنْ مِثْلِهِ
وَادْعُوا شَهَادَاتِكُمْ مِنْ دُونِ اللَّهِ
إِنْ كُنْتُمْ صَادِقِينَ ﴿١٨﴾

24. Then *en* (*if*) you^z did not and (*shall*) never do you^z then *ettago* (*let reverentially self-protect you^z from*) The Fire^w which^u its^w fuel²⁹ (*are*): the mankind and the rocks^w (*it had been*) prepared-she^y for the unbelievers.

فَإِنْ لَمْ تَفْعِلُوا وَلَنْ تَفْعِلُوا فَاتَّقُوا
النَّارَ الَّتِي وَقُودُهَا النَّاسُ
وَالْحَجَارَةُ أَعْدَتْ لِلْكُفَّارِينَ ﴿١٩﴾

25. And *bashshar³⁰* (*let-tell [you^z] pleasant tidings*) whom^r they^z believed^x and they^z worked the righteous-works^w; verily for them^x (*are*) gardens^w run^w from under it^w the rivers; every-when *ruzeqo* (*they^z had been provided/ rationed*) from it^w of³¹ a *thamaraten^w* (*trees/ plants crops/ fruits*) ^w a *rez'qan^x* (provision/ victuals for sustenance)^x said they^z: this (*is*) which^x *ruzeqna* (*we were provided*) of earlier; and *oto³²* (*they^z had been given/ churned out*) by it^x a similar; and for them^x in it^{w³³ (*are*) spouses^w (*wives*) *mutahharaton* (*she-they had been purged*) and they (*are*) in it^w immortals.}

وَبَشَّرَ الَّذِينَ آمَنُوا وَعَمِلُوا
الصَّلَاحَاتِ أَنَّهُمْ جَنِّتُ تَجْرِي
مِنْ تَحْتِهَا الْأَنْهَرُ كَلَمَا رُزِقُوا
مِنْهَا مِنْ ثَمَرَةٍ رَزِقَ قَالُوا هَذَا
الَّذِي رُزِقْنَا مِنْ قَبْلٍ وَأَتُوا بِهِ
مُتَشَبِّهًاتِهَا وَلَهُمْ فِيهَا أَزْوَاجٌ مُطْهَرَةٌ
وَهُمْ فِيهَا حَنِلُودُونَ ﴿٢٠﴾

26. Verily Allah not (*feels*)-discomfit³⁴ to strike [He] a parable^x- /example^x certain,³⁵ a mosquito^w and what (*is*) atop/above³⁶

* إِنَّ اللَّهَ لَا يَسْتَحِي - أَنْ يَضْرِبَ مَثَلًا

²⁴ The word “*of*” here *implies remarkable significance, connoting*, and Allah knows best, that *all* the crops (i.e. all the varieties of fruits and vegetables) brought about and known in this world are but *only a fraction of a much larger whole* be it *in this world or the Hereafter*, in the treasure of Allah.

²⁵ The word “*جَعَل*” has at least *nine distinct linguistic* meanings and a *tenth “religious” meaning*. Thus *Linguistically*: (1) appointed or designated, (2) some thing *was not* and *now is*, (3) named, (4) eyed, (5) started, (6) created, (7) made, (8) put in place, (9) put on top of each other. On *religious basis*, (10) it means: and *continue the status as it currently stands or improves it*, as in (S2:128).

²⁶ The word “*ab'de*” = “slave,” the *denotation* of this word is *vastly paradoxical* with respect to *Allah vis-à-vis the humans*. See the *Lexicon* attached to this *Translation* for an *eye-opener* elaboration. It’s an *absolute honor* to be Allah’s “*ab'de*”-as that means, among other meanings, that one is *FREE* and could *not* be owned by any other.

²⁷ See the *Lexicon* attached to this *Translation* for this *proper name of a division of The Qur'an*.

²⁸ These are the *idols* whom they worshipped and claimed to bring them *closer to Allah*; or the *ones who bear witness* by seeing or hearing of some thing, especially the *linguistic orators and rhetoricians who render judgment as to the best poem or speech*. They were *challenged* to call on all their helpers, except Allah, of all the *idols* and the *linguistic orators and rhetoricians* to come to their assistance to *produce the like of The Qur'an*.

²⁹ The word “*الوقود*” is *firewood*, but also it could mean *any fuel*. See *اللسان*.

³⁰ See the *Lexicon* attached to this *Translation* for *bashshara/ youbashshero/ mubashsheron* = *بَشَّرَ أَبْشِرَ أَمْبَشَرَ*.

³¹ This prepositional word, “*of*,” is to indicate *portioning*, i.e. some thing is a *part of a larger whole*.

³² The word “*أَنْوَاعًا*” perhaps lends itself to *two distinct meanings*: (1) as translated *above*, and (2) to mean “*churned out*,” rooted in “*إِتَّاء*” i.e. like churning of trees yielding their fruits or the buttermilk when shaken it *churns out* butter. Clearly Paradise’s trees once picked its fruits are *immediately replenished* by an *identical twin of whatever was picked*, i.e. *replacing* whatever was picked, so the tree-fruit remains as if not picked.

³³ This “*it^w*” refers to the *gardens* that have *eternally good abode, good supply of good food, good water, and pleasure of matrimony* with spouses.

³⁴ The word “*يَسْتَحِي*” is an *intransitive verb*, and the closest English equivalent to it is “*discomfit*,” a *transitive verb*. So to circumvent that I *parenthetically prefixed* “*discomfit*,” the *noun*, with “*feel*” in its *intransitive sense*.

³⁵ See the *Lexicon* attached to this *Translation* regarding, the *indefinite/ infinitive article* = “*ما المُصْدِرِيَّة*”

³⁶ The particle “*ما*” and the words “*فَمَا*” in this *Ayah* all deserve a *pause for pondering*. First the particle “*ما*” = *the infinitive particle for greatest intensity*, i.e. intensifying the *mosquito* and *what is beyond it^w*. Second “*and what (is) above it^w*.” Clearly the “*ف*” in “*فَمَا*” is *coupling or conjunctive particle meaning and whatever that which could be above it^w*, i.e. *positively or negatively*, i.e. to say: *larger or smaller than it^w*. See *أعراب القرآن، محمود صافي*. Lately it has been *reported in the scientific community* that there is a *microscopic “thing” atop of the mosquito*.

مَا بَعْوَذَةَ فَمَا فَوَقَهَا فَإِنَّمَا الظَّالِمُونَ
إِنَّمَا فَيَعْلَمُونَ أَنَّهُ الْحُقُّ مِنْ رَبِّهِمْ
وَإِنَّمَا الَّذِينَ كَفَرُوا فَيَقُولُونَ مَاذَا
أَرَادَ اللَّهُ بِهِنَا مُثَلًا يُضْلِلُ بِهِ
كَثِيرًا وَيَهْدِي بِهِ كَثِيرًا وَمَا
يُضْلِلُ بِهِ إِلَّا الْفَسَقِينَ

27. Who^r breach they^z Allah's covenant^x from after His *meetha'qex* (*ratified-covenant*)^x and sever they^z what Allah commanded by it^x to/that (*[i]l be*) joined; and they^z corrupt in the land^w/Earth^w those they (*are*) the losers.

الَّذِينَ يَنْقُضُونَ عَهْدَ اللَّهِ مِنْ بَعْدِ
مِيقَاتِهِ وَيَقْطَعُونَ مَا أَمْرَ اللَّهُ بِمَعِ
أَنْ يَوْصِلَ وَيُفْسِدُونَ فِي الْأَرْضِ
أُولَئِكَ هُمُ الْخَسِرُونَ

28. How you^z unbelieve by Allah while you^c were dead and then^[He] quickened you^b; afterwards³⁸ [He] deadens³⁹ you^b; afterwards [He] quickens you^b, afterwards to Him (*to be*) returned you^z.

كَيْفَ تَكْفُرُونَ بِاللَّهِ وَكَنْتُمْ
أُمُوَّاتًا فَأَحْيَنَّكُمْ ثُمَّ يُمِيتُكُمْ ثُمَّ
تُحْيِيْكُمْ ثُمَّ إِلَيْهِ تُرْجَعُونَ

29. He Who created for you^b what (*is/are*) in the Earth^w together; afterwards *istawa*⁴⁰ ([He] set Himself) to the Heaven^w and *sawwa*⁴¹ ([He] set/evened/proportioned)^w them^y seven Heavens^w and He (*is*) by every thing Omniscient.

هُوَ الَّذِي خَلَقَ لَكُمْ مَا فِي الْأَرْضِ
جَمِيعًا ثُمَّ أَسْتَوَى إِلَى السَّمَاءِ
فَسُونَهُنَّ سَبْعَ سَمَوَاتٍ وَهُوَ بِكُلِّ
شَيْءٍ عَلِيمٌ

30. And *edh* (*when*) said your^r Lord for the angels: verily I am making in the Earth^w a vicegerent⁴²; said they^z: do [You^r] make in it^w whom^p [he] corrupts in it^w and [he] sheds bloods; while we *nusabbeho*⁴³ ([we] single You^r as excelling in all good qualities/that You^r transcends all shortcomings/and that You^r are unique all around) by Your^r Praise and [we] sanctify for You^r! Said [He]: verily⁴⁴ I [I] know what not you^z know.

وَلَذَا قَالَ رَبُّكَ لِلْمَلَائِكَةِ إِنِّي جَاعِلٌ
فِي الْأَرْضِ خَلِيفَةً قَالُوا أَنْجُلُ فِيهَا
مَنْ يُفْسِدُ فِيهَا وَسَفِكُ الدِّمَاءَ
وَخَنْ نُسْبِحُ بِحَمْدِكَ وَنُقَدِّسُ لَكَ
قَالَ إِنِّي أَعْلَمُ مَا لَا تَعْلَمُونَ

31. And [He] taught Adam the names^x, all (*of*) it^w; afterwards [He] showed them on/over⁴⁵ the angles then said [He]: *anbe'oney* (*let-inform Me you^r by piece-of-significant-and-availing-news*) by names (*of*) these *en* (*if*) you^c were *ssa'deqena* (*always-truth-enforcers*).

وَعَلِمَ إِدَمُ الْأَسْمَاءَ كُلُّهَا ثُمَّ عَرَضَهُ
عَلَى الْمَلَائِكَةِ فَقَالُوا أَنْبَعُونِي بِأَسْمَاءَ
هَؤُلَاءِ إِنْ كُنْتُمْ صَادِقِينَ

³⁷ See the *Lexicon* attached to this *Translation* for the word *fa'seqoon* and its grammatical inflections.

³⁸ The word “ثُمَّ” has the connotation of “lagging” or “slackening,” i.e. *taking effect at a latter time*.

³⁹ The word “يُمِيتُكُمْ” in “أَمَاتُ” is the transitive verb to deprive of life. See *Merriam Webster's Unabridged Dictionary*.

⁴⁰ The word “أَسْتَوِي” has several meanings: (1) intended and set to fix or establish; (2) balanced from a state of imbalance; (3) became straight from crookedness; (4) matured and reached the age of discerning; (5) took a firm hold; (6) made, done, or ripened (as in the case of food or fruit). It is of paramount importance to mention here that in the case of Allah, the “*how*” did He “*أَسْتَوِي*” is not knowable, because there is nothing to compare Allah to/with to know the “*how*” of His action. He is *unlike* any thing known or knowable.

⁴¹ The word “*sawwahunna*” is made up of *two parts*, the word “*sawwa*” and the pronoun “*hunna*.” The word “*sawwa*” has many meanings: (1) made *qualitatively perfect, quantitatively complete, and proportionally balanced*. (2) Fixed. (3) Destroyed and leveled to the ground. (4) Straightened. (5) Balanced. The suffixed pronoun “*hunna*”= them^y a feminine plural.

⁴² The word “خَلِيفَةٌ” means: (1) a vicegerent; (2) the one that replaced another who was before him. For example: Allah made each generation to follow or replace another. The word “خَلِيفَةٌ” is a masculine and the in “خَلِيفَةٌ” is for كَتَبَ التَّفَاسِيرِ, مَثَلًا: تَفْسِيرُ الْبَيْضاَوِيِّ وَرُوحُ الْمَعَانِي لِّالْأَوْسِيِّ عَلَمَةٌ.

⁴³ The word “*nusabbeho*,” means: *we single Allah as excelling in all good qualities, that He transcends above all shortcomings, and that He is unique all around*.

⁴⁴ This word “verily” here is introduced to intensify “إِنْ” and “أَنِّي” which is in fact “أَنِّي”

⁴⁵ Note that “عَلَى” = “on/over,” is adverb of time/place, i.e. circumstantial, state or condition. See المفهـى.

32. Said they ^z: *subhanaka*⁴⁶ (*hallowedly and marvelously we deem You^g transcending all defects and we solemnly stand in awe and utmost consecration of* You^g) no knowledge for us except what You^g taught us; verily You^g You^s (*are*) The Omniscient, The Hakeemo⁴⁷ (*infinite hekma*⁴⁸ Possessor).

قَالُوا سُبْحَنَكَ لَا عِلْمَ لَنَا إِلَّا مَا
عَلِمْنَا إِنَّكَ أَنْتَ الْعَلِمُ الْحَكِيمُ

33. Said [He]: O, Adam, *anbe'hum* (*let-informed them [you^s]* by *piece-of-significant-and-availing-news*) by their names; then *lamma* (*when/ whence*) *anba'ahum* (*he had informed them by piece-of-significant-and-availing-news*) by their names, said [He]: have [I] not said [for] you^b that I know the Heavens^w and the Earth's^w invisible; and [I] know what you^z disclose and what you^c were concealing.

قَالَ يَعَادُمُ أَنْبَعُهُمْ بِأَسْمَاءِهِمْ فَلَمَّا
أَنْبَاهُمْ بِأَسْمَاءِهِمْ قَالَ أَلَمْ أَقُلْ لَكُمْ
إِنِّي أَعْلَمُ غَيْبَ السَّمَاوَاتِ وَالْأَرْضِ
وَأَعْلَمُ مَا تُبَدِّلُونَ وَمَا كُنْتُمْ تَكْتُمُونَ

34. And *edh* (*when*) We said for the angels: let-kowtow you^z for Adam; so they^z kowtowed except Eblisa (*Satan*) *aba*⁴⁹ ([*he*] categorically refused) and *istakbara*⁵⁰ ([*he*] affirmed his prideful haughtiness) and [*he*] was of the unbelievers⁵¹.

وَإِذْ قُلْنَا لِلْمَلَائِكَةِ أَسْجُدُوا لِأَدَمَ
فَسَجَدُوا إِلَّا إِبْلِيسَ أَبَى وَأَسْتَكَبَ
وَكَانَ مِنَ الْكُفَّارِ

35. And We said: O, Adam let-reside [you^s], you^s and your^t spouse the Paradise^w; and let-eat [you^s] both from it^w opulently whence [you^s] both willed; and let-not [you^s] both near this^w⁵² the tree^w; then, [you^s] both (*would*) be of⁵³ the *dba'lemeena*⁵⁴ (*injustice-doers*).

وَقُلْنَا يَعَادُمُ أَسْكُنْ أَنْتَ وَزَوْجُكَ الْجَنَّةَ
وَكُلَا مِنْهَا رَغْدًا حَيْثُ شَتَّتَمَا وَلَا
تَقْرَبَا هَذِهِ الشَّجَرَةِ فَتَكُونَا مِنَ
الظَّالِمِينَ

36. Then (*caused*) them both (*to*) slip the Satan *a'n* (*off*) it^w; so [*he*] exited them both from what both were in it^x; and We said: *ebetto*⁵⁵ (*let-you^z alight/touch-down/dwelled basely/-emigrate/immigrate*), some (*of*) you^b for some foe⁵⁶; and for you^b in the Earth^w/land^w (*is*) a *mustagarron*⁵⁷ (*permanent-abode/ultimate realization*) and a *mata'aon*⁵⁸ (*resource of transitory worldly delights*) to a while.

فَأَرْلَهُمَا الشَّيْطَنُ عَنْهَا فَأَخْرَجَهُمَا
مِمَّا كَانَا فِيهِ وَقُلْنَا أَهْبِطُوا بَعْضُكُمْ
لِبَعْضٍ عَدُوٌّ وَلَكُمْ فِي الْأَرْضِ مُسْتَقْرَبٌ
وَمُتَّنَعُ إِلَى حِينَ

37. So *talaqqa*⁵⁹ (*received/took bestowal*) Adam from his Lord words^w; so [He] relented on him; verily He, He (*is*) The *Tawwbo* (*iterative Acceptor of penitence*) *Ar-Rahee'mo* (*The iterative mercy Giver*).

فَتَلَقَّى إِدَمُ مِنْ رَبِّهِ كَلْمَدَتْ فَتَابَ
عَلَيْهِ إِنَّهُ هُوَ الْتَّوَابُ الْرَّاجِمُ

⁴⁶ The word “*subbanaka*”=“سبحانك” has no English equivalent. Wherever this word, or its grammatical inflections (such as “*سبحان*” or “*سبحانه*”) occur all are associated with the divine uniqueness of Allah, *doing stupendous work that Allah and Allah alone can do*, thus *hallowedly and marvelously deemed transcending all defects* He, and *all solemnly stand in awe and utmost consecration of Him*, deserving the *utmost solemn consecration of His divine stupendous uniqueness*. So, we can render “*subbanaka*”=“سبحانك” concept by saying: *hallowedly and marvelously deemed transcending all defects* He, and *all solemnly stand in awe and utmost consecration of Allah*.

⁴⁷ See the *Lexicon* attached to this *Translation* for an exposition on the words “*الحكيم*” and “*الحكيم*.”

⁴⁸ See the *Lexicon* attached to this *Translation* for “*hekma*.”

⁴⁹ The words *aba*=“أَمْتَعْ أَمْتَاعًا لَا رَجُوعَ فِيهِ”=“أَبَى” means *categorically (absolutely, without exception) refused* a definitive refusal with the intention of never to yield. So, it is *not just simply refused*.

⁵⁰ See the *Lexicon* attached to this *Translation* for the effect of the letter *س* when added to a word..

⁵¹ The word “*الكافرين*” = “*the unbelievers*” here could also mean “*the ingrates*.”

⁵² The singular pronoun for a tree^w is feminine that is why its demonstrative case as here is a “*this^w*”.

⁵³ It is important to note here the phrase “*of so and so*,” if a person is a “*wronger*” or “*of wrongers*” the two have significant differences. The “*wronger*” could have done the wrong/wrongdoing *once* or so; but “*of wrongers*” signifies frequent and continual wrongdoing by the wronger.

⁵⁴ The “*ظالمين*” = “*the injustice-doer*,” as “*الظالم*” = “*injustice*.” See footnote 148 below.

⁵⁵ The word “*هبطوا*” rooted in “*هبط*,” meaning *alight/touch-down/dwelled basely/dwelled in evil*. See *اللسان*. Additionally it also could mean: *emigrate/immigrate*, as in *Ayah* (S2:61): “*اهبطوا مصراً*”= *ebetto Misran*=*Egypt/any-town*.

⁵⁶ The word “*عدو*” in Arabic is used for: (1) singular and (2) plural as well as (3) “*multitudinous foe*,” see *اللسان* and *الهادي*.

⁵⁷ Clearly for the realization of any thing in this world requires *time* and *place* to happen in it *semi-permanently*.

⁵⁸ The word “*متع*”=“*mata'a*” is rooted in the word “*متع*” = “*matta'a*” with many meanings, among them: *resources of transitory worldly delight*. See *Lexicon* attached to this *Translation* for more elaboration.

⁵⁹ That is, and Allah is knowinger, by inculcation, inspiration or instruction.

38. Said We: *ebetto* (*let-you^z touch-down/ dwel-baseley/ emigrate/ immigrate*) from *it^w* together; then when⁶⁰ *ya'teyann* (*assuredly comes to*) you^b from Me a divine-guidance, so whoever [*he*] followed My divine-guidance then neither a fear (*is*) on them, and nor they sadden.

39. And who^r unbelieved they^z and denied they^z by Our *Aya'te^w* (*messages/ signs/ proofs*) those (*are*) The Fire's^w companions; they (*are*) in *it^w* immortals.

40. O, Israel's sons⁶¹ let-remember you^z My boon^{w62} which^u *an'amto*⁶³ (*I had graced bounteously and ennoblingly the most desirable and delighting boons*) on you^b; and let-fulfill⁶⁴ you^z by My covenant^x I fulfill by yourⁿ covenant^x; and *eyyaya*⁶⁵ (*indeed exclusively Me*) so let-you^z dread [Me]⁶⁶.

41. And let-believe you^z by what I descended (*i.e. of Qura'n^x*) *mussa'ddeqan*⁶⁷ (*accepter as credible*) for what (*is*) with you^b; and let-not be you^z first unbeliever/rejecter⁶⁸ by him/it^x; and let-not purchase you^z by My *Aya'te^w* (*messages/ signs/ proofs*) a little price; and *eyyaya*⁶⁹ (*indeed exclusively Me*) so *ettago'ne* (*let you^z reverentially guard against My displeasure*)⁷⁰.

42. And let-not confound⁷¹ you^z the right^x by the falsehood^x and [*let not*] conceal you^z the right^x while you^f know.

43. And *aqemo*⁷² (*let-you^z uphold/ sustain the prescribed obligations of* the Prayer^w and *aa'to* (*let-you^z accord and fulfill the obligations of* the Zakata^{w73} (*prescribed portion of personal possessions*)^w and *erka'o* (*let-you^z markedly bow: i.e. head stooping, chest paralleling the ground and both palms leaning on the knees*) with the *ra'keyeena* (*he-they-who markedly bow: i.e. head stooping, chest paralleling the ground and both palms leaning on the knees in the Prayer*).

قلنا آهِبُطُوا مِنْهَا جَمِيعاً فَإِمَّا يَأْتِيَنَّكُمْ مِنْ هُدَىٰ فَمَنْ تَمَّ هُدَىٰ فَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿١٧﴾

وَالَّذِينَ كَفَرُوا وَكَذَّبُوا بِعَيْنِنَا أُولَئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا حَلَدُونَ ﴿١٨﴾

يَبْيَنِي إِسْرَاءِيلَ أَذْكُرُوا بِعَمَقِي إِلَىٰ أَنْعَمْتُ عَلَيْكُمْ وَأَوْفَوْا بِعَهْدِي أَوْفِ بِعَهْدِكُمْ وَإِيَّىٰ فَارَّهُبُونَ ﴿١٩﴾

وَإِمْنُوا بِمَا أَنْزَلْتُ مُصَدِّقاً لِمَا مَعَكُمْ وَلَا تَكُونُوا أُولَئِكَ الْكَافِرُ بِهِ وَلَا تَشْتَرُوا بِعَيْنِتِي ثَمَنَّا قَلِيلًا وَإِيَّىٰ فَاتَّقُونَ ﴿٢٠﴾

وَلَا تَلِسُوا الْحَقَّ بِالْبَطْلِ وَتَكْتُبُوا الْحَقَّ وَأَنْتُمْ تَعْلَمُونَ ﴿٢١﴾

وَأَقِيمُوا الصَّلَاةَ وَءَاتُوا الزَّكُوْةَ وَارْكَعُوا مَعَ الْرَّاكِعِينَ ﴿٢٢﴾

⁶⁰ This “إِنْ” is really “مَا” added to it for affirmation, making the happening a matter only of “when.” For some elaboration see الدَّرْ المَصْوُنُ، لَـأَحْمَدَ الْحَبْيَانِ.

⁶¹ The word “بْنَىٰ” is the grammatically inflected (modified) plural for “ابن,” which means “son,” not child per se, as child could mean a male or a female. However, it is rather common for The Qur'an to address the male gender but definitely includes by implication the female gender for the intention of the message. Clearly there is wisdom, from The Ultimate Wisdom Possessor, Allah (SWT), knew it some and did not know it some, for every word usage in The Qur'an. For example, addressing the male gender The Qur'an says: O, you *he*-believers, but obviously intending the *inclusion of the female gender* too. However, some time, *specifically* addressing *each* individually, as: O, you *he*-believers and *she*-believers. Hence, *to be contextually correct* we should say: “O, sons of Israel,” not “children of Israel.” But clearly, although the statements address the *male* gender of Israel's offspring, in the *persons* of his sons, the female gender is *included* vis-à-vis the message being conveyed.

⁶² See the Lexicon attached to this Translation for “ne’amah” (“boon”).

⁶³ The word “انعم” in “العمت” denotes five distinct ideas: (1) said: yes, (2) perfected the deed (being done), (3) did the most desirable and delighting deed, (4) was bounteous in giving, and (5) granted. There is no English word to express all the various ideas denoted by “انعم.” So, I think the best approximation is to say: granted perfectly and bounteously what is most desirable and delighting.

⁶⁴ The word “الوقاء” from “التمام” meaning gathering the last component of any obligation to make it a whole. So, “أوقأ” means you endeavor and gather the last part of an obligation and fulfill it.

⁶⁶ The letter بُونَ الْوَقَائِيَةِ اوَ الْعَمَادِ, بَلْ فَارِهُونَ, by Arabic (linguistic) Rule, is called which precedes the speaker's pronoun يٰ. The speaker's pronoun يٰ is omitted, for the تَخْفِفَ = alleviation, lightening, or *Avat's* end harmony (rhyme). See اعراب القرآن, لمحمد صافى

⁶⁷ The word “*mussaddeqan*” is more than an “affirmer,” it is *accepter of the referent as credible*.

⁶⁸ The word “كَفَرَ” rooted in “الْكُفَرَانَ” so lending itself to be both either rejecter/repudiator or unbeliever. See **البَصَارَاتِ**.

⁶⁹ The word = ایا, = اداة توکید لضمیر منصوب = an article of *intensity* for an *objective pronoun*.

⁷⁰ The letter “ن” in “فَاتَّقُونَ” see footnote 131 above.
⁷¹ The word “فَاتَّقُونَ” is derived from the verb “فَاتَّقَنَ”

⁷¹ The word “تبليسٌ”=“confound” comes from “البَلَسُ” all meaning *confused the issue*. So those who “confound” the issue as if they cover it or mix it as to make it seemingly “indistinguishable” so the confounders *mislead* the people.

⁷² The word “**أَفِيمُوا**” is rooted in “**أَفَمَ**” =uphold/sustain/maintain.
⁷³ See the Lexicon attached to this *Translation* for the word *Zakah*.

¹⁵ See the Lexicon attached to this Translation for the word *Zakah* and its implications of augmentative blessedness.

44. Do you ^z command the mankind by the <i>berre</i> ⁷⁴ (<i>the dutiful obligation/ lawful obedience</i>) and you ^z forget your ⁿ selves ^w while you ^f recite the book ^x ; do then not reason you ^z .	أَتَأْمُرُونَ النَّاسَ بِالْبَرِّ وَتَنْسَوْنَ أَنفُسَكُمْ وَأَنْتُمْ تَنْلُونَ الْكِتَبَ أَفَلَا تَعْقِلُونَ ﴿٤٤﴾
45. And let-seek you ^z assistance by the patience and the Prayer ^w . And verily it ^w ⁷⁵ (<i>is</i>) certainly big ^w except on the <i>khashe'eend</i> ⁷⁶ (<i>they who: totally subdued their body, sight, sound, and markedly bow in the Prayer</i>).	وَاسْتَعِيْنُوا بِالصَّبَرِ وَالصَّلَاةِ إِنَّا لَكَبِيرَةٌ إِلَّا عَلَى الْخَاسِعِينَ ﴿٤٥﴾
46. Who ^r they ^z presume that they <i>mulago</i> (<i>they^z are meeting with</i>) their Lord, and that they (<i>are</i>) to Him returnees.	الَّذِينَ يَظْنُونَ أَنَّهُمْ مُلْقُوا رَبَّهُمْ وَأَنَّهُمْ إِلَيْهِ رَاجِعُونَ ﴿٤٦﴾
47. O, Israel's sons: let-remember you ^z My boon ^w ⁷⁷ which ^u <i>an'amto</i> ⁷⁸ (<i>I had graced bounteously and ennoblingly the most desirable and delighting boons</i>) on you ^b and surely I preferred you ^b over the worlds ⁷⁹ .	يَبْنَى إِسْرَائِيلُ اذْكُرُوا نِعْمَتَ الَّتِي أَنْعَمْتُ عَلَيْكُمْ وَأَنِّي فَضَّلْتُكُمْ عَلَى الْعَالَمِينَ ﴿٤٧﴾
48. And <i>ettago</i> (<i>let you all reverentially self-protect in</i>) a day (<i>in which</i>) no self ^w requites a ⁿ ⁸⁰ (<i>about another/ instead of another</i>) self ^w a thing; nor (<i>to be</i>) taken/accepted from it ^w an intercession ^w ; nor (<i>shall be</i>) taken from it ^w <i>adlon</i> ^x (<i>ransom/ compensation</i>) ^x ; and nor (<i>are</i>) they (<i>to be</i>) succored.	وَاتَّقُوا يَوْمًا لَا تَجْزِي نَفْسٌ عَنْ نَفْسٍ شَيْعًا وَلَا يُقْبَلُ مِنْهَا شَفَاعةٌ وَلَا يُؤْخَذُ مِنْهَا عَدْلٌ وَلَا هُمْ يُنَصَّرُونَ ﴿٤٨﴾
49. And <i>edh</i> (<i>when</i>) <i>najjaynakum</i> (<i>We repetitively delivered you^b</i>) from the Pharaoh's <i>aal'e</i> (<i>family, house, kin, chiefs, followers</i>), they ^z afflict you ^b ill-the-torment; <i>youthabbebona</i> (<i>they^z iteratively slaughter</i>) your ⁿ sons and <i>yasta'hyouna</i> ⁸¹ (<i>they^z affirmably-let-live</i>) your ⁿ women; and in <i>tha'lekum</i> ⁸² (<i>collective-asfar-that</i>) (<i>is</i>) a great essay from your ⁿ Lord.	وَإِذْ جَنِينَكُمْ مِنْ إِلَى فَرْعَوْنَ يُسُومُونَكُمْ سُوءَ الْعَذَابِ يُذَخِّنُونَ أَبْنَاءَكُمْ وَيَسْتَحْيِيْنَ نِسَاءَكُمْ وَفِي ذَلِكُمْ بَلَاءٌ مِنْ رَبِّكُمْ عَظِيمٌ ﴿٤٩﴾
50. And <i>edh</i> (<i>when</i>) We sundered by you ^b the sea; then <i>anjaynakum</i> (<i>We delivered you^b</i>) and We drowned the Pharaoh's <i>aala</i> (<i>family/ house/ kin/ chiefs/ followers</i>) while you ^f look.	وَإِذْ فَرَقْنَا بِكُمُ الْبَحْرَ فَأَجْنِينَكُمْ وَأَغْرَقْنَا إِلَى فَرْعَوْنَ وَأَنْتُمْ تَنْظَرُونَ ﴿٥٠﴾
51. And <i>edh</i> (<i>when</i>) mutually We appointed <i>Mosa</i> (<i>Moses</i>) a forty nights ^w ; afterwards <i>ittakhathotom</i> ⁸³ (<i>took and presumed you^z</i>) the calf from after him, while you ^f (<i>were</i>) <i>dba'lemonna</i> ⁸⁴ (<i>injustice-doers</i>).	وَإِذْ وَعَدْنَا مُوسَى أَرْبَعِينَ لَيْلَةً ثُمَّ أَخْذَتْهُمُ الْعِجْلَ مِنْ بَعْدِهِ وَأَنْتُمْ ظَالِمُونَ ﴿٥١﴾
52. Afterwards We pardoned a ⁿ (<i>regarding</i>) ⁸⁵ you ^b from after <i>tha'leka</i> (<i>afar-that-it/</i>) ^x , <i>la'alla</i> (<i>craving currently unavailable deed that, perhaps</i>) you ^b thank you ^z .	ثُمَّ عَفَوْنَا عَنْكُمْ مِنْ بَعْدِ ذَلِكَ لَعَلَّكُمْ تَشَكُّرُونَ ﴿٥٢﴾

⁷⁴ *Albere* here meaning *dutiful obligation/ lawful obedience*, see *النَّاجِ* and *الطَّبَرِي*. Minimum needs.

⁷⁵ The [it^w] here refers to the Prayer, as the pronoun “هـ” in “إِنَّهَا” refers to the specific Islamic Prayer.

⁷⁶ The word “خَاسِعُينَ” = *khashe'een*, is plural, masculine, subjective noun, with no English equivalent available for it *per se*. The word “خَشُوعٌ” = *khashe'een* involves more than just “bumbleness” or “submission” as that suggests *body* or *attitudinal* behavior. However, “خَشُوعٌ” denotes *submission* or *subduing* of *sight* and *sound* as well. So “الخَاسِعُينَ” are those who had totally *subdued their body, sight and sound*. Also some time “الخَاسِعُينَ” = they who are *ra'ke'en* (see S2:43 above) in the Prayer. See *السان* and *البصائر*.

⁷⁷ See the Lexicon attached to this Translation for “*ne'amak*” (“boon”).

⁷⁸ See footnote 73 for *أَنْعَمْ*.

⁷⁹ That is of *their* Time, Qur'an commentators say.

⁸⁰ See the Lexicon attached to this Translation regarding the various meanings of the preposition “*عَنْ*.”

⁸¹ See the Lexicon attached to this Translation for the effect of the letter س when added to a word..

⁸² See the Lexicon attached to this Translation regarding the meaning of “*نُلْكِمْ*” = “*thalekum*.”

⁸³ The word “أَخْذَ” from “الْإِتْخَادُ” = “*إِفْعَالٌ*” = “*الْإِتْخَادُ*” = “*إِتْخَذَ*” which is *always taking and presuming some thing associated with what was taken*. Thus, it is *not* just the mere *taking* = “*أَخْذَ*.”

⁸⁴ The “ظَالِمُونَ” = “*the injustice-doer*,” as “الظَّالِم” = “*injustice*.” See footnote 148 below.

⁸⁵ See the Lexicon attached to this Translation for the *various* meanings of the *prepositional* letter “*عَنْ*.”

53. And *edb* (when) *aa'tayna* (We accorded) *Mosa* (Moses) the book^x and the Criterion^x *la'alla* (craving currently unavailable deed that/ perhaps) you^b *tahtadona* (you find and accept the right-guidance).

وَإِذْ أَتَيْنَا مُوسَى الْكِتَبَ وَالْفُرْقَانَ
لَعِلْكُمْ تَهَدُونَ

54. And *edb* (when) said *Mosa* (Moses) for his people: O, my people, verily you^b *dhalamatom*⁸⁶ (wronged you^c) yourⁿ selves^w by *ittekhathekum*⁸⁷ (yourⁿ taking and presuming) the calf; so let-repent you^z to yourⁿ Engenderer; so let-kill you^z yourⁿ selves^w *tha'lekum* (collective-asar-that) (is) *khayron* (choicer/-worthier) for you^b *enda* (by rule of)⁸⁸ yourⁿ Engenderer; so [He] relented on you^b; verily He, He (is) The *Tawwabo* (iterative Relent) *Ar-Raheemo* (The iterative mercy Giver).

وَإِذْ قَالَ مُوسَى لِقَوْمِهِ يَقُولُونَ إِنَّكُمْ
ظَلَمْتُمْ أَنفُسَكُمْ بِالْخَاطِئِ كُمْ الْعِجْلَ
فَتُوبُوا إِلَىٰ بَارِيْكُمْ فَاقْتُلُوا أَنفُسَكُمْ
ذَلِكُمْ خَيْرٌ لَكُمْ عِنْدَ بَارِيْكُمْ فَتَابَ
عَلَيْكُمْ إِنَّهُ هُوَ التَّوَّابُ الْرَّحِيمُ

55. And *edb* (when) said you^c: O, *Mosa* (Moses), never (shall) we believe for you^g until [we] see Allah openly^w/overtly^w; so took-she^y you^b the thunderbolt^{w89} while you^f look.

وَإِذْ قُلْتُمْ يَأْمُوسِي لَنْ نُؤْمِنَ لَكَ حَتَّىٰ
نَرَىٰ اللَّهَ جَهَرًا فَأَخْذُتُمُ الصِّعْدَةَ
وَأَنْتُمْ تَنْظَرُونَ

56. Afterwards We resurrected⁹⁰ you^b from after yourⁿ death, *la'alla* (craving currently unavailable deed that/ perhaps) you^b thank you^z.

ثُمَّ بَعْثَنَّكُمْ مِنْ بَعْدِ مَوْتِكُمْ
لَعِلَّكُمْ تَشَكُّرُونَ

57. And We overshadowed over you^b the clouds and We descended on you^b the *Manna*⁹¹ (sweet gum like substance) and the quails; let-eat you^z from the goodies^{w92} (of) what *razaqnakom* (We provided you^b); and not *dhalamo*⁹³ (they^w wronged to) Us [and] but they^z were (to) their selves^w *yadib'leemoona* (they^w were wronging).

وَظَلَلْنَا عَلَيْكُمُ الْغَمَامَ وَأَنْزَلْنَا
عَلَيْكُمُ الْمَنَنَ وَالسَّلَوَىٰ كُلُّوا مِنْ
طَيِّبَاتِ مَا رَزَقْنَاكُمْ وَمَا ظَلَمْنَا
وَلَكُنْ كَانُوا أَنفُسَهُمْ يَظْلَمُونَ

58. And *edb* (when) We said: let-enter you^z this^{w94} the village^w; then let-eat you^z from it^w whence you^c willed opulently; and let-enter you^z the door (*in a manner*)⁹⁵ kowtowing, and let-say you^z *hittatann*^{w96} (may Allah remove our sins from our shoulders)^w [We] forgive for you^b yourⁿ mistakes,⁹⁷ and [We] shall augment the benefactors.

وَإِذْ قَلَّا أَدْخَلُوا هَنَدِهِ الْقَرْيَةَ
فَكُلُّوا مِنْهَا حَيْثُ شِئْتُمْ رَغْدًا
وَأَدْخَلُوا الْبَابَ سُجَّدًا وَقُلُّوا
حِطَّةً نَغْفِرُ لَكُمْ خَطَّابِكُمْ وَسَنَزِيدُ
الْمُحْسِنِينَ

⁸⁶ See the Lexicon attached to this Translation for “ظالم”=“**فَاعِلُ الظُّلْمِ**”=“**injustice-doer**” and “أَظْلَمُ”=“**wronger**.”

⁸⁷ See footnote 83 above regarding “**الْأَخْذُ**”.

⁸⁸ The word “**عَنْ**,” is not commonly properly known, expressed here as: “*by rule of*.” “**هَذَا عَنِي أَفْضَلُ أَيِّ فِي حَكْمِي**,” which means: it can be in the sense of “rule;” it can be said: this is in my *rule* more excellent, meaning according to my *ruling* or my *judgment* (although “*judgment*” is best suited for “**قضاء أو القضاء**”) it is more excellent. However, with respect to Allah, Exalted in His Majesty, we know His Judgment only *by His rule*. There is more elaboration for this word in the Lexicon attached to this Translation, please refer to it there.

⁸⁹ That is, and Allah knows best, the “thunderbolt” rendered them *suddenly becoming unconscious or dead*.

⁹⁰ The word “**بَعْثٌ**” carries several meanings, among them: *sent, arouse, resurrected, awaken, and prompted*.

⁹¹ *Manna* means sweet gum.

⁹² The word “**طَيِّبَاتٍ**”=“**goodies**”=“**goodies,w**”=a feminine gender means any thing *delectable and legitimate*.

⁹³ See footnote 84 above regarding “**فَاعِلُ الظُّلْمِ**”=“**injustice-doer**”.

⁹⁴ The “**وَلَكُنْ**” is a feminine gender in the Arabic hence the reference to it is *feminized* by: this^w.

⁹⁵ The word “**سُجَّدًا**” is an *adverb*, see *أَعْرَابُ الْقُرْآنِ لِمُحَمَّدِ صَافِي*, hence the parenthetical (*in a manner*).

⁹⁶ This word “**hittatann**” is a word of *submission* to Allah and *repentance*; such as, and Allah knows best, “*May Allah removes our sins from our shoulders*.” However, the evildoers *changed* the word, as the next *Ayah* states.

⁹⁷ The word (a) “**khatayakum**”=“**خطايكُمْ**” is not synonymous with (b) “**khatey'atekum**”=“**خطيائِكُمْ**” as some translators tend to make the *mistake*. The former (a) is the result of *unintended errors or faults, mistakes* in the course of normally “*permissible*” action; whereas (b) is the result of *intended action* in course of *not permissible* action *in the first place*. See the Lexicon to this Translation for more details.

59. Then substituted they^z who^r *dhalamo*⁹⁸ (they^r wronged) a say other than which^x (had been) said for them; then We descended on who^r *dhalamo rejzan*⁹⁹ (successive: convulsive and perturbing torment) from the sky^w by what they^z were *yafsoona*¹⁰⁰ (rebelling they^r vis-à-vis Allah's command).

فَبَدَلَ الَّذِينَ ظَلَمُوا قَوْلًا غَيْرَ
الَّذِي قِيلَ لَهُمْ فَأَنْزَلْنَا عَلَى
الَّذِينَ ظَلَمُوا رِجْزًا مِّنَ السَّمَاءِ بِمَا
كَانُوا يَفْسُدُونَ ﴿٦٣﴾

60. And *edb* (when) *Mosa* (Moses) *istasqa*¹⁰¹ (sought water-availability) for his people, so said We: let-hit[you^s] by your^t staff the rock then *enfajarat* (burst/gushed) from it^x twelve wells^w; *qad* (already and affirmatively) knew each mankind their *mashraba* (drinking-place^x); let: eat you^z and drink you^z of Allah's *rez'qe* (provision/victuals for sustenance)^x; and let not *ta'athaw*¹⁰² (you^z mischief-hardest) in the land^w corruptingly/- (as) corruptors.

* وَإِذْ آسَتَسَقَ مُوسَى لِقَوْمِهِ فَقَلَّا
أَصْرَبَ بَعْصَارَكَ الْحَجَرَ فَانْفَجَرَتْ
مِنْهُ أَنْتَنَا عَشْرَةً عَيْنًا قَدْ عَلِمَ
كُلُّ أَنْسَ مُشَرِّهِمْ كُلُّا
وَأَشْرَبُوا مِنْ رَزْقِ اللَّهِ وَلَا تَعْثَوْا فِي
الْأَرْضِ مُفْسِدِينَ ﴿٦٤﴾

61. And *edb* (when) said you^c: O, *Mosa* (Moses) never *nassbera* (we hold on patiently) on a single *tta'aamen*^x (wheat/-edible/food-grains/stuff)^x; so: let-invoke [you^s] for us your^t Lord *youkhrejo* ([He] emerges/produces) for us of what the Earth^w grows^w of its^w herbs, and its^w *guththa*¹⁰³ (corrugated-long-cucumber), and its^w *foo'me*¹⁰⁴ (garlic/wheat/chickpea/bread of grains), and its^w lentils, and its^w onions; said [he]: do *tastabdelona* (you^r affirmly seek substituting) which^x it^x (is) baser by which^x it^x (is) *khayron* (choicer/superior); *ebetto*¹⁰⁵ (let-you^r: immigrate/emigrate/alight/dwell-basely) *Mesran* (Egypt/any town); then verily for you^b what quested you^c; and (had been) struck-she^y on them the ignominy^w and the abjectness^w; and *ba'o* (they^r deservedly incurred) by a wrath^x from Allah; *tha'leka* (afar-that-it/)^x, (is) because verily they were unbelieving by Allah's *Aya'te*^w (messages/signs/proofs) and they^z kill¹⁰⁶ the prophets by other than the right; *tha'leka* (is) by what they^z disobeyed and were transgressing they.^z

وَإِذْ قَلَّمَ يَمْوِسَى لَنْ نَصِيرَ عَلَى
طَعَامَ وَاحِدٍ فَادَعَ لَنَا رَبَّكَ مُخْرِجَ لَنَا
مِمَّا تَنْبَتُ الْأَرْضُ مِنْ بَقْلَهَا وَقَنَابِهَا
وَفُومَهَا وَعَدَسَهَا وَبَصَلَهَا قَالَ
أَتَسْتَبْدِلُونَ الَّذِي هُوَ أَدْنَى^١
بِالَّذِي هُوَ خَيْرٌ أَهْبَطُوا مِصْرًا فَإِنْ
لَكُمْ مَا سَأَلْتُمْ وَضَرَبْتَ عَلَيْهِمْ
الْذَلَلُ وَالْمَسْكَنَةُ وَبَاءُوا بِغَضْبِ
مِنَ اللَّهِ ذَلِكَ بِأَنَّهُمْ كَانُوا
يَكْفُرُونَ بِعَائِدَتِ اللَّهِ وَيَقْتَلُونَ
النَّبِيِّنَ بِغَيْرِ الْحَقِّ ذَلِكَ بِمَا عَصَوْا
وَكَانُوا يَعْتَدُونَ ﴿٦٥﴾

62. Verily, who^r they^z believed, and who^r *hado*¹⁰⁷ (they^r adopted the Jewish "law"/customs/repented) and the *nasara*¹⁰⁸, and the

⁹⁸ See footnote 84 regarding "ظالم" = "fa'ul al-ظلم" = "injustice-doer".

⁹⁹ The word "رُجز" has several meanings such as: convulsive and perturbing torment. Also it includes Satan's whisper, sin, offense, and idol or worship of idols. See *اللسان*.

¹⁰⁰ See the Lexicon attached to this Translation for *fa'seqona* for an elaboration on this rather important word.

¹⁰¹ The word "استسقى" = "طلب السقى أو الإسقاء" = "استسقى" "الراغب" see. So the word "الراغب" means: (1) sought to give him what to drink (e.g.: water); (2) sought to avail him what to drink (e.g.: water); (3) however, in the case of *Mosa* (Moses) (*pbuh*), Allah's munificence provided him with twelve different sources through the "stone" which he was commanded to just smite (it) and thereof gushed water, in a controllable manner for each tribe.

¹⁰² The word "أشد الفساد = العثو" from "تعثوا" means to mischief causing hardest of corruption. See *اللسان*.

¹⁰³ The word "فتاء" translated as "cucumber" is strictly speaking not correct, as the "فتاء" is that kind of "cucumber" which is corrugated, i.e. "zebra" looking in its external look and could be so long it bends.

¹⁰⁴ The word "فُوم" = "Foom" has many meanings: garlic, wheat, chickpeas, or bread of any grain. See *البصائر*.

¹⁰⁵ The word *ebetto* = "هبط" meaning: alighted/touched-down/dwelled in evil/dwell basely. See *اللسان*. It also means emigrate or imgrate as in this Ayah. It also could mean: gradually descending.

¹⁰⁶ The word "kill" here is used in the present/future tense. This suggests, and Allah knows best, an epithet for them characterizing them as killers of the prophets at all times. (Reader must bear in mind the difference between a prophet vis-à-vis a messenger).

¹⁰⁷ The word "hada" for the singular and "hado" for the plural has three distinct meanings: (1) returned to the truth; (2) returned and repented; (3) entered into the "law" (religion) of the Jews and adopted the Jewish customs. It is interesting that the Hebrew language does not have a word for "religion" per se, that is why they say: "law," that is they say the *Mosaic Law*, instead of *Mosaic religion*.

Ssa'bey'ena¹⁰⁹ (Sabians) who^p believed [he] by Allah and The Day [The] Last, and [he] worked righteously, so for them (is) their remuneration enda (by munificence of/by Rule of) their Lord; and neither (is) a fear on them, and nor they sadden.

وَالنَّصَرَىٰ وَالصَّابِرِينَ مَنْ ءَامَنَ
بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَعَمِلَ صَالِحًا
فَلَهُمْ أَجْرٌ هُمْ عِنْدَ رَبِّهِمْ وَلَا خُوفٌ
عَلَيْهِمْ وَلَا هُمْ حَزَرُونَ

63. And edb (when) We took yourⁿ meethaqa^{x110} (ratified-covenant)^x and raised We above you^b the Ttoora (Mount Toor in Sinai), let-take you^z what aa'taynakom (We accorded/gave you^b) by a strength^w and let-remember you^z what (is) in it^x la'alla (craving currently unavailable deed that, perhaps) you^b tattagoona (you^z reverentially guard not to displease Allah)¹¹¹.

وَإِذْ أَخَذْنَا مِيشَقَكُمْ وَرَفَعْنَا فَوْقَكُمْ
الطُّورَ خُذُوا مَا ءَاتَيْنَاكُمْ بِقُوَّةٍ
وَأَذْكُرُوا مَا فِيهِ لَعْنُكُمْ تَتَقَوَّنَ

64. Afterwards diverted you^c from after tha'leka (afar-that-it)^x so lawla (had it not been for) Allah's munificence^x on you^b and His mercy^w surely you^c were/would-have-been of¹¹² the losers.

ثُمَّ تَوَلَّتُمْ مِنْ بَعْدِ ذَلِكَ فَلَوْلَا
فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ لَكُنْتُمْ
مِنَ الْخَاسِرِينَ

65. And laqad (verily, already and affirmatively) knew you^c who^r transgressed they^z of you^b in the Sabbath; so We said for them: let-be you^z apes kha'seyeena¹¹³ (he-cringers/he-they who caused self-contemptibility and had been driven away with a spurn).

وَلَقَدْ عَمِلُتُمُ الَّذِينَ أَعْتَدَوْا مِنْكُمْ فِي
الْأَسْبَتِ فَقُلْنَا لَهُمْ كُنُوا قَرْدَةً
خَسِعِينَ

66. Then We made it^w nakalan (punishing-deterrant) for what (is) between its^w both hands^{w114} and behind it^w and an exhortation^{w115} for the muttaqeen (reverential guarders against Allah's displeasure).

فَعَلَنَّهَا تَكَلَّا لِمَا بَيْنَ يَدِيهَا وَمَا
خَلْفَهَا وَمَوْعِظَةً لِلْمُتَّقِينَ

67. And edb (when) Mosa (Moses) said for his people: verily, Allah commands you^b that you^z slaughter a cow; said they^z: atatakhethona¹¹⁶ (do you^s take and make us) a jesting; said [he]: I refuge¹¹⁷ by Allah that I be of the ja'heleena¹¹⁸ (he-they who act ignorantly or incorrectly).

وَإِذْ قَالَ مُوسَىٰ لِقَوْمِهِ إِنَّ اللَّهَ
يَأْمُرُكُمْ أَنْ تَذْكُرُوا بَقَرَةً قَالُوا
أَتَتَخْدِنَا هُرُواٰ قَالَ أَعُوذُ بِاللَّهِ أَنْ
أَكُونَ مِنَ الْجَاهِلِينَ

108 This word “nasara,” plural masculine, is equivalent to the word “Nazarenes” (i.e. believers in the message of Esa (Jesus) of Nazareth). (Matthew 2:23) of the New Testament (NT) speaks of Nazarene, and also other “Gospels” that speak of Nazerens, which are *different* from Nazirite. Loosely, we refer to present day Christians as “Nassara;” which *may* or *may not* be correct. As *most* present day “Christians” do believe in “The Trinity.” The Qur'an clearly says about “The Trinitarians:” “certainly unbelieved whor said they^z that Allah (is) a Third of Three...” (S5:73). Also, to be noted is: “nassara”=Nazerens, who are *not* equal to the Nazirites, referred to in the OT, e.g. (Judg.13:7) and are the followers of “Yahweh.”

109 This word “ssabeyenda” refers to, and Allah knows best, to the people who used to live in Musal (Iraq) and are followers of Noah. But the word also means those who left their religion and adopted another religion. See الراغب

110 The word “مِيَثَاقٍ”=“assured covenant” and “عَهْدٍ”=covenant. See the Lexicon attached to this Translation.

111 The word “تَتَّقُونَ”=“tattagoona,” based on the Arabic word “waqa,” linguistically means: *took all the precautions to secure and protect (any thing) from any harm.* Hence, “tattagoona” means: *you reverentially guard against Allah's displeasure* by adhering to Allah's Criteria of prescription and proscription. There is no English equivalent for “taqwa” (surely not piety). So “taqwa,”=reverential guarding against Allah's displeasure. See the Lexicon attached to this Translation for both “tattagoona” and “taqwa.”

112 That is a *constant part* of a larger whole, so “of the losers” means *all the time losers*.

113 The word “kha'seyeena”=“خَاسِئِينَ,” is plural, masculine, subjective noun meaning: be you^f (of) those who caused self-contemptibility and had been driven away with a spurn. There is no English equivalent for the word khaseyeeen.

114 The Arabic tongue expression “between his or her both hands” means *in front of him/her or before him/her.*

115 The word “مَوْعِظَةٍ”=“exhorted” or “admonished,” could mean: *exhortation or admonition.*

116 The word “أَتَخَذَ” from “أَفْتَعَلَ”=“الاتِّخَادُ” which is *taking* for *الاتِّخَادُ*, therefore “أَتَخَذَ” is always *taking and making/ assuming some thing of/about what was taken.* Thus, it is *not* just the mere *taking*.

117 The Arabic expression: “I refuge in Allah” means: May Allah forbids that I do so and so.

118 The word “جَاهِلِينَ”=“ja'heleena” is rooted in “جهل” meaning: (1) was ignorant of, (2) believed in some thing contrary to the truth/reality, (3) did some thing *not correct*. So the “ja'heleena” are: *he-they who act ignorantly or incorrectly.*

68. Said they ^z : let-invoke [you ^s] for us your ^t Lord (to) manifest for us <i>ma</i> ¹¹⁹ (whatever) she; said [he]: verily He says that it ^w (is) a cow neither a senescent ¹²⁰ nor a virgin, medial between <i>tha'leka</i> (that afar-it/that); so let-do you ^z what you ^z (are being) commanded.	<p>قَالُوا أَدْعُ لَنَا رَبَّكَ يُبَيِّن لَنَا مَا هِيَ قَالَ إِنَّهُ يَقُولُ إِنَّهَا بَقَرَةٌ لَا فَارِضٌ وَلَا بَكْرٌ عَوَانٌ بَيْنَ ذَلِكَ فَأَفْعِلُوا مَا تُؤْمِنُونَ</p>
69. Said they ^z : let-invoke [you ^s] for us your ^t Lord (to) manifest for us <i>ma</i> ¹²¹ (whatever) (is) her color; said [he]: verily He says that it ^w (is) a yellow cow, <i>fa'qeon</i> (bright) (is) her color, [it's] pleasing the lookers.	<p>قَالُوا أَدْعُ لَنَا رَبَّكَ يُبَيِّن لَنَا مَا لَوْنَهَا قَالَ إِنَّهُ يَقُولُ إِنَّهَا بَقَرَةٌ صَفَرَاءٌ فَاقِمْ لَوْنَهَا تَسْرُ النَّظَرِينَ</p>
70. Said they ^z : let-invoke [you ^s] for us your ^t Lord (to) manifest for us <i>ma</i> ¹²² (whatever) she; verily the cows (do) looked-alike [on] us; and verily we (are), <i>en</i> (if) willed Allah, surely (are) <i>muh-tadoona</i> ¹²³ (we who are finding and accepting the divine-guidance).	<p>قَالُوا أَدْعُ لَنَا رَبَّكَ يُبَيِّن لَنَا مَا هِيَ إِنَّ الْبَقَرَ تَشَبَّهَ عَلَيْنَا وَإِنَّا إِنْ شَاءَ اللَّهُ لَمْهَدُونَ</p>
71. Said [he]: verily He says that she (is) a cow neither <i>dhalowlon</i> ^w (submitter/ submissively-submitter) to the <i>hero</i> ^w ([she] rouses/ ploughs) the land ^w and nor waters [she] the tilth; <i>Musalla'maton</i> ^w (blemish-less ^w) no blemish ^w /blotch ^w (is) in ¹²⁴ it ^w ; said they ^z : now came you ^s by the right ^x ; and they ^z slaughtered it ^w and not <i>kado</i> (they ^z nighed/ verged/ almost) do they ^z .	<p>قَالَ إِنَّهُ يَقُولُ إِنَّهَا بَقَرَةٌ لَا ذَلُولٌ تُثِيرُ الْأَرْضَ وَلَا تَسْقِي الْخَرْبَ مُسْلِمَةٌ لَا شَيْءٌ فِيهَا قَالُوا أَعْنَ جَعَتْ بِالْحَقِّ فَذَخُوهَا وَمَا كَادُوا بِفَعْلُورَ</p>
72. And <i>edh</i> (when) you ^c killed a self ^w then <i>eddaratom</i> (mutually you ^c quarreled) in it ^w ; and Allah (is) <i>mukhrejon</i> (producer/-producing) (of) what you ^c were concealing.	<p>وَإِذْ قَتَلُتُنَّ نَفْسًا فَادْرَأْتُمْ فِيهَا وَاللَّهُ مُخْرِجٌ مَا كُنْتُمْ تَكْتُمُونَ</p>
73. Then said We: let-you ^z strike him by some of it ^w like <i>tha'leka</i> (afar-that-it) ^x Allah quickens the dead, and [He] shows you ^b His <i>Aya'te</i> ¹²⁵ (miracles/ signs/ proofs) <i>la'alla</i> (craving currently unavailable deed that/ perhaps) you ^b cerebrate you ^z .	<p>فَقُلْنَا أَضْرِبُوهُ بِعَصْبَانِ يُحْيِي اللَّهُ الْمَوْتَىٰ وَرِبِّكُمْ إِذَا يَتَمَّ لَعْلَكُمْ تَعْقِلُونَ</p>
74. Afterwards indurated-she ^y your ⁿ hearts from after <i>tha'leka</i> (that afar-it/that); so it ^w (is) like rocks ^w ¹²⁶ or harder induration ^w ; and verily of the rocks ^w surely which <i>yatafajaro</i> (bursts/gushes) from it ^x the rivers; and verily of it ^w surely which <i>yashshaqaqo</i> ¹²⁷ (repetitively split) then issues of it ^x the water ^x ; and verily of it ^w surely <i>yabetto</i> (meeks/sinks-/humbles) of Allah's <i>khashya'te</i> (reverent-fear) ^w ; and not Allah (is) surely neglector <i>amm</i> ¹²⁸ (regarding) what you ^z work.	<p>ثُمَّ قَسَتْ قُلُوبُكُمْ مِنْ بَعْدِ ذَلِكَ فَهِيَ كَالْحَجَارَةِ أَوْ أَشَدُ قَسْوَةً وَإِنَّ مِنَ الْحَجَارَةِ لَمَا يَتَفَجَّرُ مِنْهُ وَإِنَّ مِنْهَا لَمَا يَشَقَّ فَيَخْرُجُ مِنْهُ الْمَاءُ وَإِنَّ مِنْهَا لَمَا يَبْطُ مِنْ خَشِيَّةَ اللَّهِ وَمَا اللَّهُ بِغَفِلٍ عَمَّا تَعْمَلُونَ</p>

¹¹⁹ This is the name for non-distinctive entity. That is for non-human/non-Jinn.

¹²⁰ The word "الضخم من كل شيء، أو السن" = "Faras" means: large, big or senescent. See the Lexicon attached to this Translation for this word and its grammatical inflections.

¹²¹ This is the name for non-distinctive entity. That is for non-human/non-Jinn.

¹²² Ibid.

¹²³ See the Lexicon attached to this Translation for this word and its grammatical inflections.

¹²⁴ The text says: "in it," not on it, (فيها) and not *عليها*, as might readily come to mind. There is wisdom in such an expression that may not be so apparent. Allah knows best, but it could well be "in" implying that the color is a natural growth from within its body; whereas "on" could be externally placed on its skin.

¹²⁵ That is His miracles.

¹²⁶ The word "أحجار أو أحجر" = "جَمْع كَثْرَةٍ" is plural of *multiplicity vis-à-vis* "حجارة". See the Lexicon attached to this Translation for this word and its grammatical inflections.

¹²⁷ The word used is "يشق" the intensive form of "يشق" To indicate this intensiveness, the word "repetitively" is employed as an intensifying adverbial particle.

¹²⁸ See the Lexicon attached to this Translation regarding the various meanings of the preposition "عن".

75. Do then covet you^z that they^z believe for you^b; while *qad* (already and affirmatively) was a team of them listening (to) Allah's Speech; afterwards they^z pervert it^x from after what they^z understood it^x while they know they^z.
- وَفَتَضَمَّنُونَ أَنْ يُؤْمِنُوا لَكُمْ وَقَدْ
كَانَ فَرِيقٌ مِنْهُمْ يَسْمَعُونَ كَلِمَةَ
اللَّهِ ثُمَّ سْخَرُونَهُ مِنْ بَعْدِ مَا عَقَلُوهُ
وَهُمْ يَعْلَمُونَ وَإِذَا لَقُوا الَّذِينَ آمَنُوا قَالُوا إِنَّا
وَإِذَا خَلَا بَعْضُهُمْ إِلَى بَعْضٍ قَالُوا
أَخْدَثُونَهُمْ بِمَا فَتَحَ اللَّهُ عَلَيْكُمْ
أَنْ يَحَاجُوكُمْ بِهِ عِنْدَ رَبِّكُمْ أَفَلَا
تَعْقِلُونَ ۱۷۵
76. And if they^z met/encountered whom^r they^z believed they^z said: we believed; and if they^z secluded, some (of) them to some, said they^z: do you^z narrate (to) them by what Allah opened¹²⁹ on you^b *le'yuha'jjokum* (from hence mutually they^z dispute you^b) by it^x *enda* (by rule of) yourⁿ Lord; do then not reason you^z.
- وَإِذَا لَقُوا الَّذِينَ آمَنُوا قَالُوا إِنَّا
وَإِذَا خَلَا بَعْضُهُمْ إِلَى بَعْضٍ قَالُوا
أَخْدَثُونَهُمْ بِمَا فَتَحَ اللَّهُ عَلَيْكُمْ
أَنْ يَحَاجُوكُمْ بِهِ عِنْدَ رَبِّكُمْ أَفَلَا
تَعْقِلُونَ ۱۷۶
77. Do [and] not they^z know that surely Allah knows what they^z conceal and what they^z disclose.
- أَوَلَا يَعْلَمُونَ أَنَّ اللَّهَ يَعْلَمُ مَا
يُسْرُوْنَ وَمَا يُعْلَمُونَ ۱۷۷
78. And of them *ommeyouna*¹³⁰ (he-they who are unlettered/ the Arabs) not know they^z the book save wishes, and *en* (not) they except presuming they^z.
- وَمِنْهُمْ أَمْيَوْنَ لَا يَعْلَمُونَ الْكِتَبَ
إِلَّا أَمَانَ وَإِنْ هُمْ إِلَّا يَظْهُرُونَ ۱۷۸
79. So *waylon*¹³¹ (lengthy: stay in Hell-valley/ woe/ bane) for whom^r they^z write the book^x by their hands^w afterwards they^z say: this (is) from *ende* (originating from/ by Rule of) Allah to purchase they^z by it^x a little price; so *waylon* for them of what wrote-she^y their hands^w and *waylon* for them of what they^z earn.
- فَوَيْلٌ لِلَّذِينَ يَكْتُبُونَ الْكِتَبَ
بِأَيْدِيهِمْ ثُمَّ يَقُولُونَ هَذِهَا مِنْ عِنْدِ
اللَّهِ لِيَشْتَرُوا بِهِ ثُمَّا قَلِيلًا فَوَيْلٌ
لَهُمْ مِمَّا كَتَبَتْ أَيْدِيهِمْ وَوَيْلٌ
لَهُمْ مِمَّا يَكْسِبُونَ ۱۷۹
80. And they^z said: never touches/betides¹³² us The Fire^w except days *ma'adodatan*^w (a few/ countables)^w; let-say [you^r]: *attakhathtom*¹³³ (have you taken and made) *enda* (by munificence of/ by Rule of) Allah a covenant^x; so never unfulfills Allah His covenant^x; or you^z say on Allah what not you^z know.
- وَقَالُوا لَنْ تَمَسْنَا النَّارُ إِلَّا أَيَّامًا
مَعْدُودَةٍ قُلْ أَتَخْدَثُمْ عِنْدَ اللَّهِ عَهْدًا
فَلَنْ يَخْلُفَ اللَّهُ عَهْدَهُ أَمْ تَقُولُونَ
عَلَى اللَّهِ مَا لَا تَعْلَمُونَ ۱۸۰
81. *Bala*¹³⁴ (certainly-not); whoever [he] earned a *sayye'a'tan* (demeritorious-deed)^w and beset-she^y [by] him his offense^w/-inequity^w¹³⁵ so those (are) The Fire's^w companions^x; they (are) in it^w immortals^x.
- بَلِّيْ مَنْ كَسَبَ سَيِّئَةً وَأَحْسَطَ بِهِ
خَطِيْعَتَهُ فَأَوْلَيْكَ أَصْحَابَ النَّارِ
هُمْ فِيهَا خَلِدُونَ ۱۸۱
82. And who^r they^z believed, and they^z worked the righteous-works^w those (are) the Paradise's^w companions^x they (are) in it^w immortals.
- وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ
أَوْلَيْكَ أَصْحَابُ الْجَنَّةِ هُمْ فِيهَا
خَلِدُونَ ۱۸۲

¹²⁹ The phrase "فتح عليكم" translated here as "opened on you^b," means informed you or taught you. See الراغب.

¹³⁰ The word "أميون" is the plural for "أمي" = "unlettered." In English "unlettered" is an adjective, so no plural for it. So, I resort to transliteration and parenthetical explanation. Also the "أميون" could mean the gentiles.

¹³¹ *Waylon* is an Arabic word that has three distinct meanings: (1) lengthy: stay valley in the Hell Fire/woe, bane; (2) with intense heat that it melts every thing that comes into it; (3) ruin.

¹³² The word "touch" for "مس" "يمس" with many meanings: (1) the first degree or *lightest* feeling by the hands, as the "touch" is normally by the hands; (2) betiding, (3) then it was borrowed figuratively for "taking" and "beating," as the two actions are normally by the hands; (4) and used also figuratively for sexual intercourse, because it is based on "intimate touching," and (5) for craziness, presumably the brain is "taken" by the Jinn or the Satan, see تاج العروس for more of such details.

¹³³ The word "اتخذ" from "افتھل" for "اتخاذ" which is "taking" as stated in لسان العرب; therefore, "اتخذ" is always taking and making some assumption about what was taken. Thus, it is not just the mere taking.

¹³⁴ The word "bala" = "certainly-not" is absolutely not synonymous to "yes" = "نعم" as "bala" = "certainly-not" is particularized to negate a(A1) negative-predicative (i.e. a previously stated negative statement); or (A2) a statement possessing the strength of such a negative predicative. (B) Additionally it affirms the positivity of the negated (A1). E.g. of (A1) is "Am I not yourⁿ Lord?" (S7:172). E.g.: of (A2) is, in this case the previous Ayah, (S2:80), or (S39:57-58) or (S6:157).

¹³⁵ There is "خطء" and "خطيئة" both are "offenses" committed intentionally and therefore are sins. But "خطء" is masculine and singular and "خطيئة" is feminine and singular.

83. And *edh* (when) We took Israel's sons *meethaq*^{x136} (*ratified-covenant*)^x let-not you^z worship¹³⁷ except Allah; and by both the begetters¹³⁸ *ehsanan* (*reverentially and benevolently*); and (too toward): the kin possessors, and the orphans, and the poor¹³⁹; and let-say you^z for the mankind *husnan*¹⁴⁰ (*meritorious deed/say*); and *aqemo*¹⁴¹ (*let-you^z uphold/sustain the prescribed obligations of*) the Prayer^w and *aa'to* (*let-you^z accord and fulfill the obligations of*) the *Zakata*^{w142} (*prescribed portion of personal possessions*)^w; afterwards you^c diverted except a few of you^b and/while you^f (*were*) shunners.

وَإِذْ أَخَذْنَا مِيثَاقَ بَنَى إِسْرَائِيلَ لَا
تَعْبُدُونَ إِلَّا اللَّهُ وَبِالْوَالِدَيْنِ إِحْسَانًا
وَذِي الْقُرْبَى وَالْيَتَمَّ وَالْمَسَاكِينَ
وَقُولُوا لِلنَّاسِ حُسْنَا وَأَقِيمُوا الصَّلَاةَ
وَءَاتُوا الزَّكَاةَ ثُمَّ تَوَلَّتُمْ إِلَّا
فَلِيَلَا مِنْكُمْ وَأَنْتُمْ مُعَرْضُونَ

A1

84. And *edh* (when) We took yourⁿ *meethaq*^{x143} (*ratified-covenant*)^x: let-you^z not shed yourⁿ bloods and let-you^z not egress-/evict yourⁿ selves^w from yourⁿ homes^w; then you^c acknowledged while you^f witness/testify.

وَإِذْ أَخَذْنَا مِيثَاقَكُمْ لَا تَسْفِكُونَ
دِمَاءَكُمْ وَلَا تُخْرِجُونَ أَنفُسَكُمْ مِنْ
دِيْرَكُمْ ثُمَّ أَقْرَرْتُمْ وَأَنْتُمْ تَشَهِّدُونَ

ثُمَّ أَنْتُمْ هَتَّوْلَاءَ تَقْتَلُونَ أَنفُسَكُمْ
وَتُخْرِجُونَ فَرِيقًا مِنْكُمْ مِنْ دِيْرَهُمْ
تَظَاهِرُونَ عَلَيْهِمْ بِالْإِثْمِ وَالْعُدُونَ
وَإِنْ يَأْتُوكُمْ أَسْرَى تُفَيِّدُهُمْ وَهُوَ
حُرْمَنْ عَلَيْكُمْ إِخْرَاجُهُمْ أَفْتَؤُمُونَ
بِبَعْضِ الْكِتَبِ وَتَكْفُرُونَ بِبَعْضِ
فَمَا جَزَاءُ مَنْ يَفْعُلُ ذَلِكَ مِنْكُمْ
إِلَّا خَرَقَ فِي الْحَيَاةِ الدُّنْيَا وَيَوْمَ
الْقِيَمَةِ يُرْدُونَ إِلَى أَشَدِ الْعَذَابِ

وَمَا اللَّهُ بِغَنِيلٍ عَمَّا تَعْمَلُونَ

A1

أَوْلَئِكَ الَّذِينَ اشْتَرَوُ الْحَيَاةَ الدُّنْيَا
بِالْآخِرَةِ فَلَا يَخْفَفُ عَنْهُمُ الْعَذَابُ
وَلَا هُمْ يُنَصَّرُونَ

85. Afterwards you^f: these you^z kill yourⁿ selves^w and egress-/evict you^z a team of you^b from their homes^w; mutually you^z back (*each-other*) over them by the sin and the aggression; and *en(if) ya'tokum* (*they^z come to you^b*) captives, mutually you^z ransom them, while it^x (*is*) *muharramon* (*that which is made a ban/forbidden*) on you^b their egression/- eviction; do then you^z believe by some (*of*) the book^x and you^z unbeliever by some (*of it^x*); so what a requital (*of*) whom^p [*he*] does *tha'leka* (*afar-that-it*)^x of you^b except ignominy in the life^w (*of*) the world^w and The *Qeyamatey*'s^w (*Judgment's*) Day, *youraddona*¹⁴⁴ (*to be forthwith-returned they^z*) to hardest (*of*) the torment; and not Allah (*is*) neglector *amma* (*regarding*) what you^z work.

86. Those, who^r they^z purchased the life^w (*of*) the world^w by the Hereafter^w; so neither (*to be*) alleviated *a'n* (*off*) them the torment, nor (*are*) they (*to be*) succored they^z.

87. And *laqad* (*verily, already and affirmatively*) *aa'tayna* (*We accorded*) *Mosa* (*Moses*) the book^x and We supervened from after him

¹³⁶ The word “مِيثَاق” = “assured covenant” and “عَهْد” = covenant. See the Lexicon attached to this Translation.

¹³⁷ That is to say: from now and forever worship *none* except Allah. There are four scholarly opinions in this regard. Most important of them is: “أَنْ لَا تَعْبُدُوا” but when the verb became “مَرْفُوعٌ” thus, “تَعْبُدُونَ” rendering it a *stronger news of forbiddance* (*خبر نهي*) which is *already complied with*, according to “الْفَرِيدُ فِي الْعِلْمِ” by حسین بن أبي العز الهمداني دار الثقافة المصرية-القاهرة، 1411هـ [ابن العز المجد]

¹³⁸ In Arabic there is a difference between “both the begetters (parents)” = “الوالدان” or “الوادين” and the “parents.” “الوالدان” or “الوادين” are: (1) the ones that *beget, cause/give* the birth to; and (2) those that merely *nurture and raise* a child, a father or a mother. Thus, *parents* could be only (2), or (3) *ancestors*, a *progenitors*; or (4) *guardians*; (5) *a protectors*. So, the *emphasis* here in this great Ayah is on the “الوالدان” or “الوادين” that is the “begetters” *per se*.

¹³⁹ For the words “مساكين” versus “فقراء”, see the Lexicon attached to this Translation for the distinction. The word “poor” stands for the *singular* or the *plural*, although some time for the plural: “poor-people.”

¹⁴⁰ Some linguists suggest that *الحسن* is for the *face* while *الجمل* is for the *parts of the body and other things*. See the *الهادى*

¹⁴¹ The word “أَقْلَمُوا” is rooted in “أَقْلَم” = *uphold/sustain/maintain*.

¹⁴² See the Lexicon attached to this Translation for the word *Zakah* and its *implications of augmentative blessedness*.

¹⁴³ The word “مِيثَاق” = “assured covenant” and “عَهْد” = covenant. See the Lexicon attached to this Translation.

¹⁴⁴ The word “يُرْدُونَ” is rooted in “رَدَّ” meaning *forthwith-returned*; example the greeting must be “*forthwith returned*,” as in the Ayah: “And when (had) been greeted you^c by a greeting^w then let-you^z greet by better than it^w or let-you^z forthwith-return it.^w” (S4: 86).

by the messengers; and *aa'tayna Esa*, (Jesus) *Mariam's* (Mary's) son, the evidences-she^y; and We supported¹⁴⁵ him by *Rube-el-Qudis*¹⁴⁶ (*Arch angel Gabriel*); is then everywhen¹⁴⁷ a messenger came (to) you^b by what not *tahwa* (*tendentiously like*) yourⁿ selves^w *istikbarotm*¹⁴⁸ (*you c affirmed your n prideful haughtiness*) so a team you^c denied and a team you^z kill.

من بعده بآرسل وءاتينا عيسى
ابن مريم الينت وأيدته بروح
القدس فكلما جاءكم رسول بما
لا تهوى أنفسكم استكبارم فريقا
كذبتم وريقا تقتلون

وقالوا قلوبنا غلف بل لعنهم الله
بکفرهم فقليلًا ما يؤمنون

ولما جاءهم كتب من عند الله
مصدق لما معهم وكثروا من قبل
يستفتحون على الذين كفروا
فلما جاءهم ما عرفوا كفروا به
فلعنة الله على الكفرين

بعسما أشتروا به أنفسهم أن
يکفروا بما أنزل الله بغيا أن ينزل
الله من فضلاته على من يشاء من
عياده فباء وبغض على غضب
وللکفرين عذاب مهين

وإذا أقبل لهم بما أنزل الله قالوا
نؤمن بما أنزل علينا ويكفرون
بما وراءه وهو الحق مصدق لما
معهم قل فلم تقتلون أنبياء الله من
قبل إن كنتم مؤمنين

ولقد جاءكم موسى بالينت ثم
أخذتم العجل من بعده وأشتم
ظالمون

88. And said they^z: our hearts (are) *ghulfon*¹⁴⁹ (*wrapped/ shrouded or veiled*); rather Allah cursed them by their unbelief; so a few *mma*¹⁵⁰ (*intensely few*) they^z believe.

89. And *lamma* (*when/ whence*) came (to) them a Book^x from *enda* (*originating from/ by munificence of/ by Rule of*) Allah, *mussa'ddeqon*¹⁵¹ (*accepter as credible*) for what (is) with them and they^z were of earlier *yestatheoona* (*seeking-[opening]-/ victory*) over whom^r they^z unbeliever; so *lamma* came (to) them what they^z knew, they^z unbeliever by it^x; so Allah's curse^w (*is*) on the unbelievers.

90. Wretched what they^z purchased by it^x their selves^w that they^z unbelieve by what Allah descended, *baghyann*¹⁵² (*envyingly/ transgressively*) that *younazzela* (*iteratively descends*) Allah of His munificence^x on whom^p [*He*] wills of His *eba'de* (*worshippers/ submitters/ slaves*); so, *ba'o* (*they^z deservedly incurred*) by a wrath^x on a wrath^x, and for the unbelievers (*is*) a torment humiliative.

91. And if(*had been*) said for them: let-believe you^z by what Allah (*had*) descended, they^z said: [we] believe by what (*had been*) descended on us; and they^z unbelieve by what (*is*) beyond¹⁵³ it^x while it^x is the right^x *mussa'ddeqan*¹⁵⁴ (*accepter as credible*) for what (*is*) with them; let-say [you^s]: so wherefore you^z kill Allah's prophets of earlier, *en(if)* you^c were believers.

92. And *laqad* (*verily, already and affirmatively*) came (to) you^b *Mosa* (*Moses*) by the evidences-she^y; afterwards *ittakhatbom*¹⁵⁵ (*you^f took and presumed*) the calf from after him, while you^f (*were*) *dha'lemoona*¹⁵⁶ (*injustice-doers*).

¹⁴⁵ The word “أَيْدِنَاهُ” comes from the word “أَيْدِي” which is that “(divine) Might,” as in the *Ayab*: “And the Heaven We built it^w by (divine) Might” (S51: 47), i.e. a kind of “Might” which Allah alone possesses.

¹⁴⁶ *Rube-el-Qudis* =The Holy Spirit =(*Al-Rubo-Al-ameen, The trusted Spirit=the angle of revelation*, Gabriel, peace be on him).

¹⁴⁷ The letter “ما” has many meanings, among them: *time*.

¹⁴⁸ See the *Lexicon* attached to this *Translation* for the effect of the letter س when added to a word..

¹⁴⁹ The word “غلف” means in a cover or envelop and so we do not understand.

¹⁵⁰ See the *Lexicon* attached to this *Translation* regarding, “ما المصدرية,” here for *intensification*.

¹⁵¹ The word “musaddeqon” is more than an “affirmer,” it is *accepter of the referent as credible*.

¹⁵² This word “baghyann” has several *distinct* meanings: (1) envious and presumptuous state of mind inciting unprovoked aggression, i.e. going *beyond bounds* in striving to possess what does *not* belong to the inciter; (2) enviously seeking or aspiring to possess for one's self some thing, i.e. selfish excessiveness; (3) excessive rain; (4) Adultery.

¹⁵³ The word “بعد الخلف للأمر العظيم الذي لا يقدر عليه، مثلا: و يذرون وراءهم الآخرة.” (1) (2) “بعد” (3) “وراء” (4) “بعد” (5) “ولد” (6) “ولد ولد”. So, here (1) or *beyond* in its sense of *above reach of knowledge or experience*.

¹⁵⁴ The word “musaddeqan” is more than an “affirmer,” it is *accepter of the referent as credible*.

¹⁵⁵ The word “اتخذ” from “افتual” =*الاتخاذ* =*الاتخاذ* which is “taking” for “الاتخاذ” =*الاتخاذ*, therefore, “اتخذ” is *always* taking and *presuming some thing* of what was taken. Thus, it is *not* just the mere *taking*.

¹⁵⁶ The word “ظالمون” = “the injustice-doer,” as “ظلم” = “injustice.” See footnote 270 below.

93. And *edh* (when) We took yourⁿ *meethaq*^x (*ratified-covenant*)^{x157} and raised We above you^b the *Ttoora* (*Mount of Sinai*); let-take you^z what We gave you^b by a strength^w and let-listen you^z; said they^z: we heard and we disobeyed; and (*had been caused to*) drink they^z in their hearts the calf¹⁵⁸ by their unbelief; let-say [*you*]: wretched (*is*) what commands you^b by it^x yourⁿ belief, *en*(*if*) you^c were believers.

وَإِذْ أَخَذْنَا مِيثَاقَكُمْ وَرَفَعْنَا فَوْقَكُمْ
الْطُورَ خُذُوا مَا ءَاتَيْنَاكُمْ بِقُوَّةٍ
وَأَسْمَعُوا قَالُوا سَمِعْنَا وَعَصَيْنَا
وَأَشْرَبُوا فِي قُلُوبِهِمُ الْعَجْلَ بِكُفْرِهِمْ
قُلْ يَعْسِمَا يَأْمُرُكُمْ بِهِ إِيمَنُكُمْ
إِنْ كُنْتُمْ مُؤْمِنِينَ ١٧

94. Let-say [*you*]: *en*(*if*) was-she^y for you^b the home^w (*of*) the Hereafter^w *enda* (*by munificence of/ by Rule of* Allah purely-
she^y¹⁵⁹ of without the mankind, then let-you^z wish the death^x if you^c were *ssa'deqena* (*always-truth-enforcers*)).

قُلْ إِنْ كَانَتْ لَكُمْ الْدَّارُ الْآخِرَةُ عِنْدَ
اللَّهِ خَالِصَةً مِنْ دُونِ النَّاسِ فَتَمَنُوا
الْمَوْتَ إِنْ كُنْتُمْ صَادِقِينَ ١٨

95. And never they^z wish it^{x160} ever, by what (*had*) advanced-
she^y their hands^w¹⁶¹; and Allah (*is*) Omniscient by the *dha'lumeena* (*injustice-doers*).

وَلَنْ يَتَمَنُوا أَبَدًا بِمَا قَدَّمْتُ أَيْدِيهِمْ
وَاللَّهُ عَلَيْهِ الْحِلْمُ بِالظَّالِمِينَ ١٩

96. And surely assuredly¹⁶² [*you*] find them eagerest (*of*) the mankind over a life^w; and of whom^r they^z partnered (*other deities*), longs¹⁶³ an *abado*¹⁶⁴ (*a lone/ any one*) (*of*) them if¹⁶⁵ [*he*] (*were to*) live a thousand-year^w and that surely not *mozahze-he'he*¹⁶⁶ (*he who budges others/ displacer*) of the torment that [*he*] (*were made to be*) long-lived; and Allah (*is*) *Basseeron* (*keen: Seer/ comprehensive Knower of the facts and their ultimate consequences*) by what they^z work.

وَلَتَجِدُوهُمْ أَحْرَصَ النَّاسَ عَلَى
حَيَاةٍ وَمِنَ الَّذِينَ أَشْرَكُوا يَوْمَ
أَحْدَهُمْ لَوْ يَعْمَرُ أَلْفَ سَنَةً وَمَا هُوَ
بِمُزَّحْرِحٍ مِنَ الْعَذَابِ أَنْ يَعْمَرَ
وَاللَّهُ بَصِيرٌ بِمَا يَعْمَلُونَ ٢٠

97. Let-say [*you*]: whoever [*he*] was a foe¹⁶⁷ for *Jebreela* (*Gabriel*), then verily he *nazzala* (*iteratively descended*) it^x on your^t heart, by Allah's leave, *mussa'ddeqan*¹⁶⁸ (*accepter as credible*) for what (*is*) between his hands^w¹⁶⁹, and a divine-guidance and a *bushra*^w¹⁷⁰ (*a pleasing-tiding*)^w for the believers.

قُلْ مَنْ كَانَ عَدُوًا لِّجِبْرِيلَ فَإِنَّهُ رَ
نَزَّلَهُ عَلَى قَلْبِكَ بِإِذْنِ اللَّهِ مُصَدِّقًا
لِمَا بَيْنَ يَدَيْهِ وَهُدًى وَشَرِيْ
لِلْمُؤْمِنِينَ ٢١

¹⁵⁷ The words: “ميثاق”=“ratified covenant” and “عهد”=covenant.

¹⁵⁸ That is their love of the calf.

¹⁵⁹ The word “خالصة” is an *adverbial construct*, and a *feminine gender* as indicated by the feminine suffix by the feminine suffix: “she”. See *إعراب القرآن، لمحمد صافي*.

¹⁶⁰ The pronoun “ه” in “يَتَمَنُوهُ” is a *masculine* pronoun referring to “the death,” a *masculine gender*. So, it^x.

¹⁶¹ The word “hand” in the Arabic language is in the *feminine gender*, and has many *distinct* meanings: (1) it is the body part extending from the tips of the fingers up to the shoulders; (2) from the tips of the fingers to the wrist; (3) power or might; (4) having possession of; (5) extending submission to; (6) extending support for; (7) taking the hands off; (8) given the back of the hand=giving freely; (9) favor; (10) handle of; (11) fell in his hand=felt sorry; (12) under the hand=trained by; (13) between the hands=in the front of or before (prior to)it. The Qur'anic expression as in this Ayah: “what (*had*) advanced-she^y their hands” means had done themselves.

¹⁶² The “ال” in “التجنّد” is a *ajuratory* “ال” i.e. *affirmation*, expressed here by “assuredly”.

¹⁶³ The word “يَوْد” translated as “longs” means an earnest, heartfelt desire, especially for something *beyond reach*. That is to say: what one longs for is *not* going to happen.

¹⁶⁴ See the *Lexicon* attached to this *Translation* regarding “أَحَدٌ”

¹⁶⁵ The particle “فُو” since it is a *future-connected* verb, probable to occur and *not* sure it's a present occurrence, such a “فُو” amounts to “if” or “when.” See *معنى الليبب، ابن هشام*.

¹⁶⁶ The word “*mozahzehe*” is *deflected subject* of the past tense root word “*zahzaha*=”*زَحَّزَ*” which means moved the object back and forth or from side to side, usually gently, intending to *budge* or *displace* it. Thus, “*zahzaha*=”*زَحَّزَ*” means *displaced* or *moved away* from an original place.

¹⁶⁷ The word “عدو” in Arabic is used for: (1) *singular* and (2) *plural* too (3) “*multitudinous foe*,” see *الهادي* and *اللسان*.

¹⁶⁸ See footnote 77 above regarding “*musaddeqan*”.

¹⁶⁹ That is to say: before him, i.e. the *writes* that were revealed *earlier* to other *messengers* and *prophets*.

¹⁷⁰ Here again there is *no single* word in English for the *noun* “بُشْرَى” so we resort to *transliteration* and *parenthetical explanation*. So, *bushra* (*a pleasing-tiding*). And “بُشْرَى” unlike its *verbal conjugates*, *throughout* The Qur'an *always* use it for the “*khayrey*” (*desirables, goodnesses, worthinesses*).

98. Whoever [he] was a foe¹⁷¹ for Allah and His angels and His messengers, and *Jebreela* (*Gabriel*) and *Mekala* (*Michael*), then verily Allah (is) a foe¹⁷² for the unbelievers.
99. And *laqad* (verily, already and affirmatively) We descended to you^g *Aya'ten*^w (*Qura'nic statements*) evidents-shey^y; and not unbelieve by it^w except the *fa'seqoona*¹⁷³ (rebels vis-à-vis Allah's command).
100. Is [and] everywhen covenanted they^z a covenant^x *nabatha* (slightly-forsook) it^x a team of them; rather most (of) them not believe they^z.
101. And *lamma*¹⁷⁴ (when/ whence) came (to) them a messenger from ende (by munificence of/ by Rule of) Allah, *mussa'ddeqon*¹⁷⁵ (accepter as credible) for what (is) with them, *nabatha* (slightly-forsook) a team of whom^r they^z (had been) given the book, Allah's Book beyond¹⁷⁶ their backs, as if/surely they not know.
102. And *ettaba'o*¹⁷⁷ (they^z closely followed) what recite the Satans over *Sulaymana*'s (*Solomon*'s) proprietorship; and not unbelieve *Sulaymano* (*Solomon*); [and] but the Satans unbelieve they^z; they^z teach the mankind the magic^x and what (had been) descended on the two angels by *Ba'bela*, *Haruta* and *Maruta*; and not both teach of an *aha'den* (*a lone/ any one*) until both say: verily only we (are) an essay^{w178}; so let-not unbelieve [you^z], then learn they^z from them both what they^z separate by it^x between the *mar'ee*¹⁷⁹ (*mature/ perfect manliness possessor*) and his spouse (*wife*); and not they surely (are) *dha'reena* (*futilely harming/ hurting*) by it^x of an *aha'den* except by Allah's leave; and they^z learn what hurts them and not benefits them; and *laqad* (verily, already and affirmatively) knew they^z surely who^p [he] purchased¹⁸⁰ it^x not for him in the Hereafter^w of a *khalaqen*¹⁸¹ (*good-*

¹⁷¹ See footnote 167 above regarding *foe*.

¹⁷² Ibid regarding *foe*.

¹⁷³ See the *Lexicon* attached to this *Translation* for this important word *faseqoon* and its grammatical inflections.

¹⁷⁴ The particle “لَمَّا” is an *adverbial* particle in the sense of a *past tense* = “when.” Coupled with the *present tense* it means: “whence” = “*حيث*” or it could be a particle of *exception* meaning: *but* or *except*. See the *الهادى* اعراب القرآن، لمحمد صافي.

¹⁷⁵ The word “*musaddeqon*” is more than an “affirmer,” it is *accepter of the referent as credible*.

¹⁷⁶ The word “*بعد*” means: (1) “*وراء*” = *خلف الشيء* هو مؤخرته: *مثلاً وراء الأكمة*. (3) *ولد الولد* its sense of *above reach of knowledge or experience*.

¹⁷⁷ See the *Lexicon* attached to this *Translation* for the distinction between “*تبع*” = *follow* and “*اتبع*” = *closely follow..*

¹⁷⁸ See the *Lexicon* attached to this *Translation* for the word “*setnah*,” which has many meanings.

¹⁷⁹ See the *Lexicon* attached to this *Translation* for the *differences between*: the man = *الإِنْسَان* and the human = *الرَّجُل*, the person = *المرء* and the *mar'o* = *المرء*, being the *mature/ perfect manliness possessor*. Although in English the word “*one*” seems to be an acceptable *approximation* for “*المرء*,” the *Lexicon* explains why we cannot use this seemingly *acceptable* way with respect to The Qur'an or the *hadeeth*.

¹⁸⁰ The Arabic words: (a) “*شَرِى*” and (b) “*شَرِى*” occur time and again in The Qur'an. Many people *confuse* their meanings. As a *rule*, mostly and generally: (a) “*شَرِى*” means *purchased* and (b) “*شَرِى*” means *sold*; although on some rather *rare* occasions the *reverse* may be true. It is the *context*, which will *govern* the exact meaning. In this great *Ayah* the *rule* holds well.

¹⁸¹ The word “*خَلْقٌ*” has two *similar* but *distinct* meanings: (1) good portion, or (2) the good traits of a person for which he is praised for. See the *الهادى*.

مَنْ كَانَ عَدُوا لَهُ وَمَلِئَكَتِهِ
وَرَسُلَهُ وَجَبَرِيلَ وَمِيكَلَ فَلَمْ
أَنْهِ عَدُو لِلْكُفَّارِ
وَلَقَدْ أَنْزَلْنَا إِلَيْكَ آيَاتٍ بَيِّنَاتٍ
وَمَا يَكْفُرُ بِهَا إِلَّا الْفَسِقُونَ

أَوْكَلَمَا عَاهَدُوا عَهْدًا نَبْذَهُ فَرِيقٌ
مِنْهُمْ بَلْ أَكْرَهُمْ لَا يُؤْمِنُونَ
وَلَمَّا جَاءَهُمْ رَسُولٌ مِنْ عِنْدِ اللَّهِ مُصَدِّقٌ
لَمَّا مَعَهُمْ نَبَذَ فَرِيقٌ مِنَ الَّذِينَ أُوتُوا
الْكِتَابَ كَتَبَ اللَّهُ وَرَأَ ظُهُورَهُمْ
كَانُوكُمْ لَا يَعْلَمُونَ

وَاتَّبَعُوا مَا تَنَاهَى الشَّيْطَانُ عَنْ مُلْكِ
سُلَيْمَانَ وَمَا كَفَرَ سُلَيْمَانُ وَلَكِنْ
الشَّيْطَانُ كَفَرُوا يُعَلَّمُونَ النَّاسُ
السُّحُرُ وَمَا أَنْزَلَ عَلَى الْمَلَكِينَ
بِبَابِلَ هَرُوتَ وَمَرْوَتَ وَمَا يُعَلَّمَانِ
مِنْ أَحَدٍ حَتَّى يَقُولَا إِنَّمَا خَنَقَ فِتْنَةً
فَلَا تَكْفُرْ فَيَتَعَلَّمُونَ مِنْهُمَا مَا
يَفْرُقُونَ بِهِ بَيْنَ الْمَرْءَ وَزَوْجِهِ
وَمَا هُمْ بِضَارِّينَ بِهِ مِنْ أَحَدٍ إِلَّا
بِإِذْنِ اللَّهِ وَيَتَعَلَّمُونَ مَا يَضُرُّهُمْ وَلَا
يَنْفَعُهُمْ وَلَقَدْ عَلِمُوا لَمَنْ أَشْتَرَهُ
مَا لَهُ فِي الْآخِرَةِ مِنْ خَلْقٍ

portion/ lot); and surely wretched (is) what they^z sold¹⁸² by it^x their selves^w if they^z were (to) know.

وَلَبِقَسْ مَا شَرَوْا بِهِ أَنفُسَهُمْ لَوْ كَانُوا يَعْلَمُونَ

كَانُوا يَعْلَمُونَ

وَلَوْ أَنَّهُمْ أَمْنَوْا وَأَنْقَوْا الْمُثْوَبَةَ مِنْ عِنْدِ

اللَّهِ خَيْرٌ لَوْ كَانُوا يَعْلَمُونَ

103. And had that they believed they^z and *ettaqaw* (they^z had reverentially guarded not to displease Allah), surely a reward^w from *ende* (by munificence of/ by Rule of) Allah (is) *khayron* (choicer/ superior/ worthier) if they^z were (to) know.

104. O, you who^r believed they^z let-not say you^z *ra'ena*¹⁸³ (let-be considerate to us [you^s]/ look at us [you^s]), and let-say you^z *undburna*¹⁸⁴ (let-listen and pay attention to us [you^s]), and let-listen you^z; and for the unbelievers (is) a painful torment.

يَأَيُّهَا الَّذِينَ إِيمَنُوا لَا تَقُولُوا

رَعَيْنَا وَقُولُوا أَنْظَرْنَا وَأَسْمَعْنَا

وَلِلْكَافِرِ عَذَابٌ أَلِيمٌ

105. Not long¹⁸⁵ who^r unbeliever they^z of the book's folk^w, nor the *mushrekeena* (he-they who partner deities with Allah/ he-polytheists), that *younazzala* (to be iteratively descended) on you^b of a *khayren* (mercy/ revelation/ desirable/ provision/ power) from yourⁿ Lord and Allah particularizes by His mercy^w whom^p [He] wills; and Allah (is) possessor (of) the munificence, the great.

مَا يَوْدُ الَّذِينَ كَفَرُوا مِنْ أَهْلِ

الْكِتَبِ وَلَا الْمُشْرِكِينَ أَنْ يُنَزَّلَ

عَلَيْكُمْ مِنْ خَيْرٍ مِنْ رِبِّكُمْ

وَاللَّهُ خَتَّصَ بِرَحْمَتِهِ مَنْ يَشَاءُ

وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ

106. Not [We] abrogate of an *Aya'ten*^w (*Qura'nic statement*) or [We] (cause) it^w (to be) forgotten, *na'atey* ([We] accord/ bring) by *khayren* (superior/ worthier) than it^w or like it^w; have not known [you^s] that Allah over every thing (is) Omnipotent.

مَا نَسَخَ مِنْ عَايَةٍ أَوْ نَسَخَهَا نَأْتِ

بِخَيْرٍ مِنْهَا أَوْ مِثْلَهَا إِنَّ اللَّهَ تَعْلَمُ أَنَّ اللَّهَ

عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ

107. Have not [you^s] known that Allah for Him (is) the Heavens^w and the Earth's^w proprietorship; and not for you^b of lesser than/without Allah of a *wa'leyen* (guardian/ ally) and nor a *na'sseeren* (multitudinous-succorer).

أَلَمْ تَعْلَمْ أَنَّ اللَّهَ لَهُ مُلْكُ

السَّمَاوَاتِ وَالْأَرْضِ وَمَا لَكُمْ مِنْ

دُونَ اللَّهِ مِنْ وَلِيٍّ وَلَا نَصِيرٍ

108. Or you^z want to you^z ask yourⁿ messenger just-as *Mosa* (*Moses*) (had been) asked of before; and whoever [he] substitutes¹⁸⁶ (i.e. takes/ receives) the unbelief by (i.e.

أَمْ تُرِيدُونَ أَنْ تَسْأَلُوا رَسُولَكُمْ

كَمَا سُئِلَ مُوسَىٰ مِنْ قَبْلِ وَمَنْ

¹⁸² See footnote 190 above regarding “شَرِىٰ.”

¹⁸³ The word “*ra'ena*” has two distinct meanings, depending on how the emphasis is placed at the end of the word. One meaning: is: (1) consider us, by way of being kind and considerate. (2) The second meaning is: (you) hasty, foolish, rash and thoughtless. The Jews used to address Mohammad (SAWS) by twisting their tongue almost imperceptive way to mean the second meaning. Thus, the believers were commanded by this *Ayah* to avoid this word, as it is associated with the second meaning; and instead to substitute it with the word “*undburna*.”

¹⁸⁴ The word “*undburna*” is made up of two words: “*nadbara*” and “*na*.” The word “*nadbara*” has many meanings, among them: *looked at* and *was considerate towards* some one with the intention of being *kind* or *reprieving* or both; (2) considered and appreciated the enormity of some thing. The “*na*” is the pronoun of the speakers in the subjective collective sense of “us.” Thus, “*undburna*,” here, and Allah knows best, means: (1) (the addressors are petitioning the addressee as if saying) “listen and pay attention to us;” (2) (the addressors are pleading the addressee as if saying) “give us respite (i.e. the speakers).”

¹⁸⁵ The word “*يَوْدُ*” translated as “*long*” means an earnest, heartfelt desire, especially for something *beyond reach*. That is to say: what many long for is *not* going to happen.

¹⁸⁶ The word “*يَتَبَدَّلُ*” translated here as “substitutes” must be understood in light of the following: (1) Allah SWT created the people “*good by nature*” and He empowered *each* person by a capacity to *choose the good* or the *bad* but be held accountable for such choices. (2) The Arabic language has many characteristics, among them “*التَّقْدِيمُ وَالتَّأْخِيرُ*” = *hysteron-proteron* (see the Lexicon attached to this Translation for more elaboration on this point), giving greater importance or precedence to that which is stated first in a text, in order to convey a particular meaning or an image of some thing. For example in this great *Ayah*: seemingly “whoever exchanges the unbelief by the belief then *qad* (already and affirmatively) verily [he] (had) strayed...” is a clear text. However, the reader must bear in mind that (3) given the aforesaid in (1) people by “*nature*” are *good*, so they innately possess *good belief* or the potential for a *good belief*. (4) But because of various influences, including the personal *unsound biases* a person would *interchange the good for the bad*. For example remember (S 2:61) which says “Said [he]: do you^z seek substituting that which is *baser* by that which is *better*? ...” So, when someone seeks to substitute that which is *baser* by that which is *better* what can you say to him other than what an *unsound choice* he made. Nevertheless that is *his/her choice*. So,

يَتَبَدَّلُ الْكُفُرُ بِالْإِيمَانِ فَقَدْ ضَلَّ
strayed the path's intent/center.

سَوَاءَ السَّبِيلُ

109. Longed¹⁸⁷ many of the book's folk if¹⁸⁸ *yarrodokom*¹⁸⁹ (they) forthwith-return you^b) from after yourⁿ belief (to become) unbelievers, an envy/envyingly of *ende* (springing of) their selves^w from after what manifested for them the right; so let-pardon you^z and let-condone you^z until Allah *ya'atey* (accords/comes) by His command; verily Allah over every thing (is) Omnipotent.

وَدَّ كَثِيرٌ مِّنْ أَهْلِ الْكِتَبِ لَوْ يَرْدُونَكُمْ مِّنْ بَعْدِ إِيمَانِكُمْ كُفَّارًا حَسَدًا مِّنْ عِنْدِ أَنفُسِهِمْ مِّنْ بَعْدِ مَا تَبَيَّنَ لَهُمُ الْحَقُّ فَاعْفُوا وَاصْفَحُوا حَتَّىٰ يَأْتِيَنَّ اللَّهُ بِأَمْرِهِ إِنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ

110. And *aqemo*¹⁹⁰ (let-you^z uphold/sustain the prescribed obligations of) the Prayer^w and *aa'to* (let-you^z accord and fulfill the obligations of) the *Zakata*¹⁹¹ (prescribed portion of personal possessions) ^w and what advance you^z for yourⁿ selves^w of *khayren* (goodness/charity/worship) you^z find it^x *ende* (with/by Rule of) Allah; verily Allah by what you^z work (is) *Basseeron* (keen: Seer/comprehensive Knower of the facts and their ultimate consequences).

وَأَقِيمُوا الصَّلَاةَ وَإِذَا زَكَوْةَ وَمَا تُقْدِمُوا لَأَنفُسِكُمْ مِّنْ خَيْرٍ تَجْدُوهُ عِنْدَ اللَّهِ إِنَّ اللَّهَ بِمَا تَعْمَلُونَ بَصِيرٌ

111. And said they^z: never enters the Paradise^w except who^p [he] was Jewish or *Nassara* (Christians); *telka*¹⁹² (that afar-it/ those) ^w (are) their wishes^w; let-say [you^z]: *ha'to* (let-bring forth you^z) yourⁿ proof en(if) you^c were *ssa'deqlina* (always-truth-enforcers).

وَقَالُوا لَنْ يَدْخُلَ الْجَنَّةَ إِلَّا مَنْ كَانَ هُودًا أَوْ نَصَارَىٰ تِلْكَ أَمَانِيْهُمْ قُلْ هَاتُوا بُرْهَنَكُمْ إِنْ كُنْتُمْ صَادِقِينَ

112. *Bala*¹⁹³ (certainly-not); whoever [he] consigned his face¹⁹⁴ for Allah, while he (is) a benefactor, so for him (is) his remuneration *enda* (by munificence of/by Rule of) his Lord; and (is) neither a fear on them, and nor they sadden.

بَلَىٰ مَنْ أَسْلَمَ وَجْهَهُ لِلَّهِ وَهُوَ مُحْسِنٌ فَلَهُ أَجْرٌ عِنْدَ رَبِّهِ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ مُحْزَنُونَ

113. And said-she^y the Jews: the *Nassara* (Christians) (are) not-she^y on a thing; and said-she^y the *Nassara* the Jews (are) not-she^y on a thing, while they recite the book; like *tha'leka* (afar-that-it) ^x said who^r not know they^z like their say; so Allah rules among them The *Qeyamatey*'s^w

وَقَالَتِ الْيَهُودُ لَيْسَ النَّصَارَىٰ عَلَىٰ شَيْءٍ وَقَالَتِ النَّصَارَىٰ لَيْسَ الْيَهُودُ عَلَىٰ شَيْءٍ وَهُمْ يَتَلَوُنَ الْكِتَبَ كَذَلِكَ قَالَ الَّذِينَ لَا يَعْلَمُونَ مِثْ قَوْلَهُمْ فَاللَّهُ سُكُونٌ بَيْنَهُمْ يَوْمٌ

in such a case (5) the *bad* receives *precedence* or *priority* and is seen *ahead* or *first*. Thus, (6) the *unbelief* is *more important to him* so he interchanges it with what he already has, i.e. the *innately good belief*. Therefore, (7) this great Ayah tries to *depict such a reality*; that is why the *unbelief* is *mentioned first* and the *belief* is *stated last*. (8) Hence what is *seemingly* clear does neither *stands* nor *really applies*. And the Arabs say: “تَبَدَّلَهُ أَيْ أَخْذَهُ مَكَانَهُ” = *interchanged it equals took it in its place*, in other word he had *interchanged what he has with what he does not have*. In this case, *he had interchanged the belief for the unbelief*.

¹⁸⁷ See footnote 247 above regarding “ود، يود” = “long.”

¹⁸⁸ The particle “لو” since it is a *future-connected* verb, probable to occur and *not* sure it's a present occurrence, such a “لو” amounts to “if” or “when.” See مغني اللبيب، ابن هشام

¹⁸⁹ The word “*bala*” is rooted in “زد” “زد” meaning *forthwith-returned*; example the greeting must be “*forthwith-returned*,” as in the Ayah: “And when (bad been) greeted you^z by a greeting^w then you^z greet by better than it^w or you^z forthwith-return it.^w” (84: 86).

¹⁹⁰ The word “*aqimo*” is rooted in “قام” =uphold/sustain/maintain.

¹⁹¹ See the Lexicon attached to this Translation for the word *Zakah* and its *implications of augmentative blessedness*.

¹⁹² See the Lexicon attached to this Translation for an elaboration on this *conjunctive noun*.

¹⁹³ The word “*bala*”= “indeed-not” is absolutely *not* synonymous to “yes”=“نعم” see footnote 196 or the Lexicon attached to this Translation for more elaboration.

¹⁹⁴ The word “face” has at least *eight different* meanings: (1) literally the face of any entity, (2) pleasure and countenance of, (3) favor, (4) honor, (5) sake, (6) the beginning of, (7) essence of, (8) the entity of.

(*Judgment's*) Day in what they^z were in it^x differing.

الْقِيمَةُ فِيمَا كَانُوا فِيهِ مُخْتَلِفُونَ

وَمِنْ أَظْلَمُ مِنْ مَنْ مَنَعَ مَسَاجِدَ اللَّهِ أَنْ يُذْكَرَ فِيهَا أَسْمُهُرُ وَسَعَىٰ فِي حَرَابِهَا أُولَئِكَ مَا كَانَ لَهُمْ أَنْ يَدْخُلُوهَا إِلَّا خَابِفِينَ لَهُمْ فِي الدُّنْيَا حُزْنٌ وَلَهُمْ فِي الْآخِرَةِ عَذَابٌ عَظِيمٌ

وَإِلَهُ الْمَشْرُقُ وَالْمَغْرِبُ فَأَيْنَمَا تُولِوا فَشَمْ وَجْهَ اللَّهِ إِنَّ اللَّهَ وَاسِعٌ عَلِيمٌ

وَقَالُوا أَتَخْذَ اللَّهُ وَلَدًا سُبْحَانَهُ وَبِلَهُ مَا فِي السَّمَاوَاتِ وَالْأَرْضِ كُلُّ لَهُ وَقَبْتُوْنَ

بَدِيعُ السَّمَاوَاتِ وَالْأَرْضِ وَإِذَا قَضَى أَمْرًا فَإِنَّمَا يَقُولُ لَهُ كُنْ فَيَكُونُ

وَقَالَ الَّذِينَ لَا يَعْلَمُونَ لَوْلَا يُكَلِّمُنَا اللَّهُ أَوْ تَأْتِينَا إِعْلَمًا كَذَلِكَ قَالَ الَّذِينَ مِنْ قَبْلِهِمْ مُثِلُّ قَوْلِهِمْ تَشَبَّهُتْ قُلُوبُهُمْ قَدْ بَيَّنَا الْأَيْتَ لِقَوْمٍ يُوقِنُونَ

إِنَّا أَرْسَلْنَاكَ بِالْحَقِّ بَشِيرًا وَنَذِيرًا وَلَا تُشْغِلُ عَنِ الْأَحْسَابِ الْجَحِيمِ

114. And who^a (*is*) wronger¹⁹⁵ than who^p [*he*] prevented Allah's mosques that His name (*to be*) mentioned in it^w and [*he*] endeavored¹⁹⁶ in its^w ruin; those not was for them to enter it^w except(*as*) fearers; for them in the world^w (*is*) an ignominy and for them in the Hereafter^w (*is*) a great torment.

115. And for Allah (are) the *mashreqe* (*sunrise's locus*) and the *maghrebe* (*sunset's locus*); so, where ever you^z turn/diverge so hither (*is*) Allah's Face¹⁹⁷; verily, Allah (*is*) *Wa'seon*¹⁹⁸ (*Surrounder and encompassing all things*), Omniscient.

116. And said they^z: Allah *ittakhatha*¹⁹⁹ ([*He*] took and made) a son; *Subhana*²⁰⁰ (*Allah is hallowedly and marvelously deemed transcending all defects, and solemnly all stand in awe and utmost consecration of* Him; rather for Him what (are) in the Heavens^w and the Earth^w all (are) for Him *qa'netoona* (*he-they: devotedly-obeyers/ submitters/ supplicants*).

117. *Ba'dee'ao*²⁰¹ (*Perfect-Originator* [*He*]) (of) the Heavens^w and the Earth^w and if [*He*] decreed a matter^x then verily only says [*He*] for it^x: let-be [*you^s*] so [*it^x*] is.

118. And said who^r not know they^z *lawla* (*why not/ wherefore*) speaks Allah (*to* us, or *ta'ateena* (*[you^s]: come/ bring us*) an *Ayat^w* (*sign/ proof/ miracle*); like *tha'leka* (*afar-that-it*)^x said who^r of before them similar (*to*) their say; looked-alike-shey their hearts; *qad* (*already and affirmatively*) manifested We the *Aya't^w* (=plural of *aya'ton*) for a people *youqenoona* (*those who believe with certitude*).

119. Verily We sent you^g by the right, a *basheeran*²⁰² (*iterative teller of pleasing tidings*) and *natheeran* (*iterative warner*); and (*shall be*) not asked [*you^s*] *a'n* (*regarding*)²⁰³ the *Jaheem's*^w²⁰⁴ (*intensely-blazing Fire^w*) companions.

¹⁹⁵ See the Lexicon attached to this Translation for “**ظالم**”=“**فَاعِلُ الظُّلْمِ**”=“**injustice-doer**” and “**أَظْلَمُ**”=“**wronger**.”

¹⁹⁶ See the Lexicon attached to this Translation for remarks on the word “**سَعَى**,” denoting agility and vigor of gait.

¹⁹⁷ The Arabic tongue expression “*Allah's Face*” = Allah's *pleasure* and/or His *countenance*, His *Entity*, His *only*.

¹⁹⁸ The word “*wa'seon*” is *singular, masculine, subjective noun* with multiple meanings: (1) *Surrounder* of other things and *subsuming* them, (2) *vastly spacious*, (3) *that which can comprehensively contain other thing*. When the definite article “*the*” is prefixed to it, with a capital “T” and the word “*was'eon*” also with a capital “W,” to make “*The Was'eo*” then it becomes *one* of Allah's most beautiful names, meaning “surrounding and encompassing everything.”

¹⁹⁹ The word “**أَتَخْذَ**” from “**الْأَتَخْذَ**” which is “**إِفْعَالٌ**” for “**الْأَتَخْذَ**” is *always taking and assuming some thing* about what was taken. Thus, it is *not just the mere taking*.

²⁰⁰ The word “*subhanaho*”=“**سَبَحَنَهُ**” has *no English equivalent*. The word is made up of two parts: “*subhana*” and the pronoun “*ho*”=“*Him*.” Wherever the word “*subhana*,” or its *associates/ inflections* (such as “**سَبَحَنَ**” or “**سَبَحَنَكَ**”) occur all are *associated with the divine uniqueness of Allah, doing stupendous work that Allah and Allah alone can do, thus deserving the utmost solemn consecration for His divine uniqueness*. So, we can render “*subhana*”=“**سَبَحَنَ**” concept by saying: *Allah is hallowedly and marvelously deemed transcending all defects, and solemnly all stand in awe and utmost consecration of Him*).

²⁰¹ The word “**بَدِيعٌ**” has two *distinct* albeit related meanings: (1) the *Perfect-Originator*, (2) the *perfectly-originated thing (s)*, such as the *Heavens* or the *Earth*. See **الْهَادِي**.

²⁰² See the Lexicon attached to this Translation for *basheara/ youbashsharo/ mubasheron*=**بَشِّرًا يُبَشِّرُ أَمْبَشِّرًا**.

²⁰³ See the Lexicon attached to this Translation for the *various meanings of the prepositional letter* “**عَنْ**”.

²⁰⁴ The word “**الْجَحِيمُ**” is *proper noun*, but it means *intensely blazing fire*. See **الرَّاغِب**.

120. And never (*shall*) delight *a'n*²⁰⁵ (*about*) you^g the Jews, and nor the *Nassara* (*Christians*) until *tattabe'a*²⁰⁶ ([*you*]^g *closely-follow*) their *sect*^w/*faith*^w; let-say [*you*]^g: verily, Allah's divine-guidance^x *it*^x (*is*) the divine-guidance^x; and indeed *en* (*if*) *ettaba'ata* (*closely-followed you*^g) their *ahwa*²⁰⁷ (*tendentious likings*) after(*that*) which^x came (*to*) you^g of the knowledge, not for you^g from Allah of a *wa'leyen* (*guardian/ally*), nor a *nasseeren* (*multitudinous succorer*).

وَلَنْ تَرْضَىٰ عَنْكَ الْيَهُودُ وَلَا الْنَّصَارَىٰ
حَتَّىٰ تَتَّبَعَ مِلَّهُمْ قُلْ إِنَّ هُدَىٰ
اللَّهُ هُوَ أَهْدَىٰ وَلَئِنْ اتَّبَعْتَ أَهْوَاءَهُمْ
بَعْدَ الدِّرْبِ جَاءَكَ مِنَ الْعِلْمِ مَا لَكَ
مِنَ اللَّهِ مِنْ وَلِيٍّ وَلَا نَصِيرٌ

121. Whom^r *aa'taynahum* (*We gave/ accorded them*) the book^x they^z recite *it*^x its^x right recitation; those, they^z believe by *it*^x; and whoever unbelieve *[he]* by *it*^x then those they (*are*) the losers.

الَّذِينَ أَتَيْنَاهُمُ الْكِتَبَ يَتَّلَوُنَهُ حَقَّ
تِلَاوَتِهِ أَوْلَئِكَ يُؤْمِنُونَ بِهِ وَمَنْ
يَكْفُرُ بِهِ فَأُولَئِكَ هُمُ الْخَسِرُونَ

122. O, Israel's sons: let-remember you^z My boon^{w208} which^u *an'amto*²⁰⁹ (*I had graced bounteously and ennoblingly the most desirable and delighting boons*) on you^b and surely I preferred you^b over²¹⁰ the worlds.

يَبْيَنِ إِسْرَائِيلَ اذْكُرُوا نَعْمَقَيِ الْقَىٰ
أَنْعَمْتُ عَلَيْكُمْ وَلَئِنْ فَضَّلْتُمْ عَلَىٰ
الْعَالَمِينَ

123. And *ettago* (*let you^z reverentially self-protect in*) a day (*in which*) no self^w requites *a'n*²¹¹ (*avails instead of*) a self^w a thing; and neither (*to be*) accepted from *it*^w *adlon* (*equivalence/ ransom*), and nor benefits *it*^w an intercession^w and nor they (*are to be*) succored they.^z

وَاتَّقُوا يَوْمًا لَا تَجْزِي نَفْسٌ عَنْ نَفْسٍ
شَيْعًا وَلَا يُقْبَلُ مِنْهَا عَدْلٌ وَلَا تَفْعَهَا
شَفْعَةٌ وَلَا هُمْ يُنْصَرُونَ

124. And *edb* (*when*) his Lord essayed *Ebraheema* (*Abraham*) by words^w; then [*he*] concluded them^{y212}; said [*He*]: I am making you^g for the mankind a leader; said [*he*]: and of my progeny^w; said [*He*]: not attain My covenant the *dha'lemeena*²¹³ (*injustice-doers*).

* وَإِذْ أَبْتَلَىٰ إِبْرَاهِيمَ رَبِّهِ بِكَلْمَتٍ
فَأَتَمَّهُنَّ قَالَ إِنِّي جَاعِلُكَ لِلنَّاسِ
إِمَامًاٰ قَالَ وَمَنْ ذُرْتَنِي قَالَ لَا يَنَالُ
عَهْدَى الظَّالِمِينَ

125. And *edb* (*when*) We made The House a *matha'batan*²¹⁴ (*frequented-resort/ recoupment*) ^w for the mankind and a security; and *ittakhetho*²¹⁵ (*let-take and make you^z*) of *Ebraheema's* (*Abraham's*) *maqa'me* (*standing-location*) *mussalla* (*Prayer-place*); and We covenanted to *Ebraheema* (*Abraham*) and *Ismaela* (*Ishmael*): that let-purge you both My House for the circumambulators, and the anchorites, and the *rukka'a* (*they who markedly bow i.e. head stooping, chest paralleling the ground and both palms leaning on the knees in the Prayer*) as'sojoode (*he-they who kowtow in the Prayer*).

وَإِذْ جَعَلْنَا الْبَيْتَ مَثَابَةً لِلنَّاسِ
وَأَمَّا وَاتَّخَذُوا مِنْ مَقَامَ إِبْرَاهِيمَ
مُصَلًّى وَعَهْدَنَا إِلَىٰ إِبْرَاهِيمَ
وَاسْمَاعِيلَ أَنْ طَهَرَا بَيْتَنَا لِلطَّافِينَ
وَالْعَكَفِينَ وَالرُّكُمَ السُّجُودُ

²⁰⁵ See the Lexicon attached to this Translation regarding the various meanings of the preposition “عَنْ”.

²⁰⁶ See the Lexicon attached to this Translation for the distinction between “شَيْعٌ” = *followed* and “شَيْعَةً” = *closely-followed*.

²⁰⁷ The word “هُوَى,” translated as “(tendentious-liking),” which *in and of itself* could be *good* or *bad*, *noble* or *rile*. The Messenger (SAWS) says that *believes not anyone of you until his “هُوَى” agrees with what I came with*, i.e. The Qur'an and true/good *Hadeeth*.

²⁰⁸ See the Lexicon attached to this Translation for “*ne'amah*” (“boon”).

²⁰⁹ For more elaboration regarding “أَنْعَمْ” see the Lexicon attached to this Translation.

²¹⁰ Qur'an commentators are almost *unanimous* that this is in reference to the people of *that time*, i.e. *Moses contemporaries*.

²¹¹ See the Lexicon attached to this Translation regarding the various meanings of the preposition “عَنْ”.

²¹² The “them” to indicate “هُنَّ” rather “*it*” and *would* or *could* be “أَنْتُهُمْ”. Also the pronoun “هُ” in “أَنْتُهُمْ” refers to to “*him*” meaning *he did according to their dicta*. See *الذر المصورون*, لـ *احمد الحلببي*.

²¹³ The word “الظَّالِمُونَ” = “فَاعُلُّ الظَّالِمِ” = “the injustice-doer,” as “ظَالِمٌ” = “injustice.”

²¹⁴ The word “لِرَبِّمَا تَعْنِي يَثَابُ زُوَارَهُ” = مثابة

²¹⁵ The word “أَتَخَذَ” from “إِفْتَعَلَ” for “الاتِّخَادِ” which is “الاتِّخَادِ” for “الاتِّخَادِ” as stated in *لسان العرب*; therefore, “أَتَخَذَ” is *always* taking and assuming some thing about what was taken. Thus, it is *not just* the mere *taking*.

126. And *edb* (when) said *Ebraheemo* (*Abraham*): my Lord let-make [*You^s*] this *baladan*²¹⁶ (township, i.e. during establishment of *Makkah*) secure; and let-provide [*You^s*] its²¹⁷ folk of the *thamara'te^w* (trees/plants/crops/fruit)^w who^p [*he*] believed of them by Allah and The Day The Last; said [*He*]: and who^p [*he*] unbeliever then *omattey'aobo* ([*I*] let him relish the transitory worldly delight) a little, afterwards [*I*] (shall) force him to The Fire's^w torment, and wretched (*is*) the destiny.

وَإِذْ قَالَ إِبْرَاهِيمُ رَبَّ أَجْعَلَ هَذَا
بَلَدًا ءَامِنًا وَأَرْزَقَ أَهْلَهُ مِنْ
الثَّمَرَاتِ مِنْ ءَامِنَ مِنْهُمْ بِاللَّهِ
وَالْيَوْمَ الْآخِرِ قَالَ وَمَنْ كَفَرَ
فَأَمْتَعْهُ قَلِيلًا ثُمَّ أَضْطَرْهُ إِلَى
عَذَابِ النَّارِ وَيَعْسُ الْمَصِيرُ

127. And *edb* (when) raises²¹⁸ *Ebraheemo* (*Abraham*) the bases^w of The House and *Ismaelo* (*Ishmael*) [too]: O, our Lord: *taqabbel*²¹⁹ (let-clemently accept [*You^s*]) from us, verily *You^g* *You^s* (are) The *Sameeo*²²⁰ (The Acute-Hearer/The Enabler of others to hear/favorable Answerer to prayer), The Omniscient.

وَإِذْ يَرْفَعُ إِبْرَاهِيمُ الْقَوَاعِدَ مِنْ
الْبَيْتِ وَإِسْمَاعِيلُ رَبَّنَا تَقْبَلْ مِنَ
إِنَّكَ أَنْتَ السَّمِيعُ الْعَلِيمُ

128. O, our Lord: and let-make²²¹ us [*You^s*] both Muslims²²² for *You^g*; and of our progeny²²³ *Ummatan*²²⁴ (generation/followers of a messenger)^w Muslim-she^y for *You^g*; and let-show us [*You^s*] our rites, and let-relent [*You^s*] on us; verily *You^g* *You^s* (are) The *Tawwabo* (iterative Relent), *Ar-Raheemo* (The multitudinous mercy Giver).

رَبَّنَا وَاجْعَلْنَا مُسْلِمِينَ لَكَ وَمَنْ
ذَرَنَا أَمَّةً مُسْلِمَةً لَكَ وَأَرَنَا
مَنَاسِكَنَا وَتُبَّ عَلَيْنَا إِنَّكَ أَنْتَ
الْتَّوَابُ الرَّحِيمُ

129. O, our Lord: and let-mission²²⁵ [*You^s*] in them a messenger of them (*to*) recite [*he*] on them Your^t *Aya'te^w* (messages) and (*to*) teach them [*he*] The Book and the *hekmatha*²²⁶ (wisdom)^w and *youzakkey*²²⁷ (*to be: purifies/exculpates/swells/-*

رَبَّنَا وَأَبَعَثْ فِيهِمْ رَسُولًا مِّنْهُمْ يَتَنَوَّ
عَلَيْهِمْ ءَايَاتِكَ وَيَعْلَمُهُمُ الْكِتَبَ
وَالْحِكْمَةَ وَيُزَكِّيهِمْ إِنَّكَ أَنْتَ الْعَزِيزُ

216 The word “*Al-balada*,” confused by some people for “*Al-baladah*,” is an Arabic word with a least *three distinct* meanings: (1) region or country, or a place; however, a *settlement*, or a *city* within a region or country is “*Al-baladah*.” (2) The *present city of Makkah, itself*; (3) any *left over marks or signs* on a body.

217 The pronoun “ه” in “هله” refers to the “township” = “البلد.”

218 What is to be noted here is “*raises*” not establishes, i.e. the foundations were *already there*.

219 The word used in The Qur'an is “*تَقْبِلَ*” not “*تَقْبِلَ*”=accept. Thus, “*تَقْبِلَ*” means accept with *clemency or mercifulness*, as whatever that was being offered by the doer, who is beseeching Allah to accept it, may not be *fully worthy* of Allah's acceptance; or the work itself is somewhat *deficient, not perfect and complete*. So, Allah is besought to accept it *as is*, with the already known *shortcomings* it may have therein. So Allah *accepts* it by His *clemency*. So, *تَقْبِلَ*=*Let-[You^s] clemently accept*.

220 See the Lexicon attached to this Translation for this multi-meaning word “*Same'o*=”*المُسْمِعُ*.”

221 Here “*make*” by necessity meaning *continue our status as it currently stands* (*being Muslims*) or *improve it*, i.e. *be better Muslims*.

222 The invocation *as stated* here is for *both Ebraeem* (*Abraham*) and his son, *Ismael* (*Ishmael*). However, Ibn Abbas, famous explainer of The Qur'an, and who is blessed by Mohammad (SAWS) having prayed to Allah to teach this *particular* young companion of Mohammad (SAWS) the “*Ta'awee'l*= ultimate meanings of The Qur'an. Ibn Abbas read this word “*Muslema'yne*,” grammatically for dual (*two*), versus “*Muslimeen*,” the plural for Muslim=Muslims. Clearly, father and son here are already Muslims; but this *prayer is intended to increase and keep their submission to Allah constant*.

223 The word “*لسان*” *linguistically* has *double meaning*: (1) *ancestry* or (2) *progeny*. See *اللسان*. Clearly in this context *progeny* is what applies. Also the word *progeny* is both *plural* and *singular* or *progenies*; clearly here it is the *descendents* which are in reference.

224 The word *Ummah* has many meanings: (1) Mother (called *Umm* or *Ummah*); (2) The total of a given population ruled by a set of rules or a ruler (a nation); (3) followers of any messenger of Allah; (4) All creatures of Allah that procreate, and protect themselves; (5) each animal species is an *Ummah*; (6) way of doing things; (7) religion; (8) time span; (9) the height/bodily frame of a person; (10) a person that has gathered within himself multiple great, and favorable traits normally available in a *whole nation*. In The Qur'an, *Ebraeem* (*Abraham*) is described as “*Ummah*;” (11) a generation; (12) people; (13) community; (14) main section of the road.

225 The word “*بَعَثَ*” in “*بَعَثَ*” carries *several meanings*, among them: *sent, missioned, resurrected, awakened, and prompted*.

226 The English word “*wisdom*” is *highly inadequate* term to describe its supposed Arabic equivalent “*hekmatha*”. It's the *knowledgeable, perfectly sound choice, and use of things in their proper place and function to produce the best immediate and ultimate results*. See the Lexicon attached to this Translation, for an exposition.

227 The word “*يُزَكِّيْهِمْ*” here it's, and Allah is knowinger, [*he*] *exculpates, and befits/suits them*. See *التفاسير* and *اللسان*.

الْحَكِيمُ

befits / and suits) them; verily You^g You^s (are) The Mighty The Hakeemo²²⁸ (infinite hekmal²²⁹ Possessor)²³⁰.

وَمَنْ يَرْغُبُ عَنْ مِلَّةِ إِبْرَاهِيمَ إِلَّا مَنْ سَفَهَ نَفْسَهُ وَلَقَدْ أَصْطَفَيْتَهُ فِي الدُّنْيَا وَإِنَّهُ فِي الْآخِرَةِ لَمِنَ الظَّالِمِينَ

الصَّالِحِينَ

إِذْ قَالَ لَهُ رَبُّهُ أَسْلِمْ قَالَ أَسْلَمْ لِرَبِّ الْعَالَمِينَ

وَوَصَّىٰهَا إِبْرَاهِيمَ بْنَيْهِ وَيَعْقُوبَ يَسِيَّ إِنَّ اللَّهَ أَصْطَفَ لَكُمُ الدِّينَ فَلَا تَمُوتُنَ إِلَّا وَأَنْتُمْ مُسْلِمُونَ

أَمْ كُنْتُمْ شُهَدَاءَ إِذْ حَاضَرَ يَعْقُوبَ الْمَوْتَ إِذْ قَالَ لِنَبِيِّهِ مَا تَعْبُدُونَ مِنْ بَعْدِي قَالُوا نَعْبُدُ إِلَهَكَ وَإِلَهَ أَبَابِلَكَ إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَإِسْحَاقَ إِلَهًا وَاحِدًا وَنَحْنُ لَهُ مُسْلِمُونَ

تِلْكَ أُمَّةٌ قَدْ خَلَتْ لَهَا مَا كَسَبَتْ وَلَكُمْ مَا كَسَبْتُمْ وَلَا تُسْأَلُونَ عَمَّا كَانُوا يَعْمَلُونَ

130. And who^a [he] desires²³¹ a'� (off) Ebraheema's (Abraham's) sect^w/faith^w except whomever [he] befooled his self^w; and laqad (verily, already and affirmatively) isstafaynaho²³² (We had superlatively and exclusively selected him) in the world^w; and verily he (is) in the Hereafter^w surely of the ssa'leheena (righteous-people).

131. Edh(when) said for him his Lord: as'lem(let-you^s be Muslim= he who submit to Allah's prescriptions and proscriptions); said [he]: Muslim I (have become) for the worlds' Lord.

132. And enjoined by it^w Ebraheemo (Abraham) his sons and (so did) Ya'aqoobo (Jacob), O, my sons: verily Allah isstafa²³³ ([He] had superlatively and exclusively selected) for you^b the religion; so let-not assuredly die²³⁴ you^z except while you^f (are being) Muslims.

133. Or witnesses were you^c edh (when) hadhara²³⁵ (attended at predetermined time and place) the death Yaqooba (Jacob), edh said [he] for his sons: what (do/should) worship you^z from after me; said they^z: we worship your^t Elaha (Deity) and Elaha of your^t fathers Ebraheema (Abraham), and Ismaela (Ishmael) and Is'haqa (Isaac), Elahan (Deity) One and we (are) for Him Muslims.

134. Telka^w (she-that-asar-it^w / it^w) (is) an Ummaton^w (nation/ community)^w qad (already and affirmatively) ceded-she^{y236}; for it^w what earned-she^y and for you^b what earned you^c; and not (are to be) questioned you^z amma (regarding) what they^z were working.

²²⁸ See the Lexicon attached to this Translation for an exposition on the words "الْحَكِيمُ" "حَكِيمٌ" "الْحَكِيمُ" "حَكِيمٌ".

²²⁹ See the Lexicon attached to this Translation for "hekma."

²³⁰ Ibid.

²³¹ The Arabic word "يرغب" assumes different meaning, depending on how it is coupled by various prepositional articles. For example: "يرغب عن" "يرغب" not coupled by any article = [he] desires/likes. However, "يرغب" = [he] desire off/averts, or "يرغب إلى" = [he] asks and beseeches, or "يرغب ب" = [he] prefers.

²³² See the Lexicon to this Translation for elaboration and some specific examples. The word "اصطفى" means: selected the best from among other similars. The word is a transitive verb by (a) itself or (b) with the prepositional letter "على." In the case of (a) it could include more than a single element. In the case of (a) "اصطفاء" is for superlative selection (i.e. taken the best of the bests) for: a mission, preference, or bestowment of a privilege over the entity subject of "اصطفاء." In the case of (b) the subject of "اصطفاء" is exclusive, either because of the make-up or one or more characteristics for such exclusivity.

²³³ Ibid.

²³⁴ In the Arabic text the word "die" in the intensive form is suffixed to the pronoun "you," implying never should you die except as Muslims, i.e. be prepared for death any time and thus keep on as Muslims.

²³⁵ The word "حضر" means currently existing i.e. being at hand or at immediate attendance on the basis of an already presumed knowledge of such an existence in terms of time and place, such as a student who knows when and where to attend his class. In the case of "death" although no one knows "where" or "when" nevertheless, such potential existence could materialize any time and any where and "death" knows when and where to be present to take the life of dying.

²³⁶ In Arabic grammar, broken-plural is referred to/denoted by feminizing-denotative suffix="ت التائث" = she^y. As the word "Ummaton" is feminine, so imperatively it's denoted by she^y; hence ceded-she^y. See the Prelude

135. And said they^z: let-be you^z Jewish or *Nassara* (*Christians*), *tahtadow* (*you*^z *find and accept the divine-guidance*); let-say [*you^s*]: rather *Ebraheema's* (*Abraham's*) sect ^w/faith^w *ha'neefan*²³⁷ (*soundly-leaning [he]*) and not was [he] of the *mushrekeena* (*he-they who partner deities with Allah/he-polytheists*).

وَقَالُوا كُونُوا هُودًا أَوْ نَصَارَى
تَهَتَّدُوا قُلْ بَلْ مِلَةُ إِبْرَاهِيمَ حَنِيفًا
وَمَا كَانَ مِنَ الْمُشْرِكِينَ

136. Let-say you^z: we believed by Allah and what (*had been*) descended to us and what (*had been*) descended to *Ebraheema* (*Abraham*), and *Ismaela* (*Ishmael*), and *Is'haqa* (*Isaac*), and *Yaqooba* (*Jacob*), and the *As'batte*²³⁸ (*tribes-of-Jacob's grandsons*), and what *oteya* (*had been accorded/given to*) *Mosa* (*Moses*) and *Esa* (*Jesus*), and what *oteya* the prophets from their Lord; not differentiate [*we*] among an *aha'den*²³⁹ (*a lone/any one*) of them, and we (*are*) for Him Muslims.

قُولُوا إِمَانُنَا بِاللَّهِ وَمَا أُنْزِلَ إِلَيْنَا وَمَا
أُنْزِلَ إِلَى إِبْرَاهِيمَ وَإِسْمَاعِيلَ
وَإِسْحَاقَ وَيَعْقُوبَ وَالْأَسْبَاطِ وَمَا
أُوْقَ مُوسَى وَعِيسَى وَمَا أُوْقَ
النَّبِيُّونَ مِنْ رَبِّهِمْ لَا نُفَرِّقُ بَيْنَ
أَحَدٍ مِنْهُمْ وَنَحْنُ لَهُ مُسْلِمُونَ

137. Then if they^z believed by like what you^c believed by it^x then *qad* (*surely and affirmatively*) *ehtadaw* (*they found and accepted the divine-guidance*); and if they^z diverted, so verily only they (*are*) in a conflict; so shall suffice²⁴⁰ you^g them²⁴¹ Allah; and He (*is*) *The Sa'meeo*²⁴² (*The Acute-Hearer/The Enabler of others to hear/The favorable Answerer to prayer*), The Omniscient.

فَإِنْ إِمَانُوا يُمِثِّلُ مَا إِمَانُكُمْ بِهِ
فَقَدِ اهْتَدَوْا وَإِنْ تَوَلُّوا فَإِنَّمَا هُمْ
فِي شِقَاقٍ فَسِيْكِيفِيْكُمْ اللَّهُ وَهُوَ
السَّمِيعُ الْعَلِيمُ

138. Allah's *Ssebghata*^{w243} (*Allah's: religion/nuance/dye/nature*)^w and who^a (*is*) *ahsa'no*²⁴⁴ (*perfecter and beautifuler*) than Allah's *Ssebghata*^w; and we (*are*) for Him worshippers.

صِبَغَةُ اللَّهِ وَمَنْ أَحْسَنَ مِنْ اللَّهِ
صِبَغَةُ وَنَحْنُ لَهُ عَبْدُونَ

139. Let-say [*you^s*]: do you^z mutually argue (*with*) us in Allah while He (*is*) our Lord and yourⁿ Lord; and for us (*are*) our works and for you^b (*are*) yourⁿ works; and we (*are*) for Him *mukhlessona* (*truly faithfules*).

قُلْ أَتُحَاجِجُنَا فِي اللَّهِ وَهُوَ رَبُّنَا
وَرَبُّكُمْ وَلَنَا أَعْمَلْنَا وَلَكُمْ
أَعْمَلْكُمْ وَنَحْنُ لَهُ مُخْلِصُونَ

140. Or say you^z: verily/that *Ebraheema* (*Abraham*) and *Ismaela* (*Ishmael*), and *Is'haqa* (*Isaac*), and *Ya'aqooba* (*Jacob*) and the *As'batte* (*tribes-of-Jacob's grandsons*) were Jewish or *Nassara* (*Christians*); let-say [*you^s*]: are you^f knowinger or Allah; and who^a (*is*) wronger²⁴⁵ than whom^p [he] concealed a testimony^w he has from Allah; and Allah (*is*) not neglector *amma* (*regarding*) what you^z work.

أَمْ تَقُولُونَ إِنَّ إِبْرَاهِيمَ وَإِسْمَاعِيلَ
وَإِسْحَاقَ وَيَعْقُوبَ وَالْأَسْبَاطَ
كَانُوا هُودًا أَوْ نَصَارَى قُلْ إِنْتُمْ
أَعْلَمُ أَمَّا اللَّهُ وَمَنْ أَظْلَمُ مِمَّنْ كَنَّ
شَهِدَةً عِنْدَهُ مِنْ أَمَّا اللَّهُ وَمَمَا اللَّهُ
بِغَافِلٍ عَمَّا تَعْمَلُونَ

141. *Telka*^w (*far-that-it*^w / *it*^w) (*is*) an *Ummaton*^w (*generation/people*)^w *qad* (*already and affirmatively*) ceded-she^y; for it^w what earned-she^y and for you^b what earned you^c; and (*are*) not (*to be*) questioned you^z *amma* (*regarding*) what they^z were working.

تِلْكَ أُمَّةٌ قَدْ خَلَقْتَهَا مَا كَسَبَتْ
وَلَكُمْ مَا كَسَبْتُمْ وَلَا تُسْعَلُونَ عَمَّا
كَانُوا يَعْمَلُونَ

²³⁷ The word “*حَنِيفًا*” = “*مِيلًا*” is an *adverbial construct*, hence “leanly.” See *إعراب القرآن*, *للمحمود صافي* to the sound religion or faith of *Ibraheem's* (*Abraham's*); as he *leaned away* from his people's faith which was based on multiple idols' worship.

²³⁸ The word “*as'batt*” with respect to the *Jews* is like the “*tribes*” with respect to the *Arabs*. See *اللسان*.

²³⁹ See the Lexicon attached to this Translation regarding “*أَحَدٌ*”

²⁴⁰ The phrase “*suffice you,g*” means Allah *is sufficient on your behalf to prevent or avert any harm to come to you from them*.

²⁴¹ The “*س*” in “*فَسِيْكِيفِيْك*” is *closer/more imminent* than “*سُوفَ*” = “*will*.” See *الدر المصنون*, *لـ أحمد الحلبـي*. But in English there is *no way to distinguish* the effect of the “*س*” and “*سُوفَ*” *per se*. So for the “*سُوفَ*” *shall*, will be used.

²⁴² See the Lexicon attached to this Translation for this multi-meaning word “*Same'o*” = “*المعنى*”

²⁴³ The Arabic phrase “*Ssibghata Allah*,” is made up of two words: (a) “*Ssibghata*” literally meaning *dye*; (b) (1) *creed*, (2) *religion*, (3) *creation of Allah*.

²⁴⁴ There is no English word for أَحَسَن = *ahsano*. Both words *perfecter* and *beautifuler* are in their *adjective* senses.

²⁴⁵ See the Lexicon attached to this Translation for “*ظالم*” = “*فَاعَلَ الظَّلْم*” = “*injustice-doer*” and “*أَظْلَمَ*” = “*wronger*.”

142. Shall say the mooncalves of the mankind: what diverted-/diverged them *a'n* (off) their *Qeblata*²⁴⁶ (direction to face during Prayer)^w which^u they^z were on it^w; let-say [you^s]: for Allah (are) the *mashreqe* (sunrise's locus) and the *maghrebe* (sunset's locus); [He] divinely-guides whom^p [He] wills to a *Sseratten* (road/way) straight.

سَيَقُولُ الْسُّفَهَاءُ مِنَ النَّاسِ مَا
وَلَهُمْ عَنْ قِبْلَتِهِمُ الَّتِي كَانُوا عَلَيْهَا
قُلْ لِلَّهِ الْمَشْرُقُ وَالْمَغْرِبُ يَهْدِي مَن
يَشَاءُ إِلَى صِرَاطٍ مُسْتَقِيمٍ

143. And like *tha'leka* (afar-that-it)^x We made you^b an *Ummatan*^w (generation/people)^w *wasattan*²⁴⁷ (just/ middle), to you^z be *shohada* (witnessers/testifiers) over the mankind, and the messenger[*to*]²⁴⁸ be [he] a *sha'heedan* (witnesser/testifier) over you^b; and not made We the *Qeblata*^w (direction to face during Prayer)^w which^u you^g were on it^w except for Us (*to*) know²⁴⁹ whom^p *yatta'beo*²⁵⁰ ([he] closely follows) the messenger of whom^p [he] transposes²⁵¹ over his both heels²⁵²; and *en* (albeit) was-she^y surely a big^w except on whom^r Allah divinely-guided; and not was Allah indeed to waste yourⁿ belief; verily Allah by the mankind (*is*) surely *Ra'oofon*²⁵³ (iteratively Forbearer/Clement) *Raheemon* (iterative mercy Giver).

وَكَذِلِكَ جَعَلْنَاكُمْ أَمَةً وَسَطَا لِتَكُونُوا
شُهَدَاءَ عَلَى النَّاسِ وَيَكُونُ الرَّسُولُ
عَلَيْكُمْ شَهِيدًا وَمَا جَعَلْنَا الْقِبْلَةَ
الَّتِي كُنْتَ عَلَيْهَا إِلَّا لِنَعْلَمَ مَنْ يَتَبَعُ
الرَّسُولَ مِمَّنْ يَنْقَلِبُ عَلَى عَرْبَيْهِ
وَإِنْ كَانَتْ لَكَبِيرَةً إِلَّا عَلَى الَّذِينَ هَدَى
اللَّهُ وَمَا كَانَ اللَّهُ لِيُضِيَّمْ إِيمَانَكُمْ
إِنَّ اللَّهَ بِالنَّاسِ لَرَءُوفٌ رَّحِيمٌ

144. *Qad*²⁵⁴ (iteratively and affirmatively) [We] see your^t face's *taqalloba* (repetitive transpose) in the sky^w; so surely We (*shall*) assuredly shift/divert you^g to a *Qeblatan*^w (direction to face during Prayer)^w (which) [you^s] delight it^w; so let-shift/divert [you^s] your^t face *shattra* (towards) The Mosque^x The Sacred^x; and whence you^c were so let-shift/divert you^z yourⁿ faces *shatrait*^x; and verily who^r *oto* (had been accorded they^z) the book surely know they^z that it^x (*is*) the right^x from their Lord; and not Allah (*is*) neglector *amma*²⁵⁵ (regarding) what they^z work.

فَذَرَرَى تَقْلِبَ وَجْهَكَ فِي السَّمَاءِ
فَلَنْلَوْلِيَّنَكَ قِبْلَةً تَرْضَنَهَا فَوْلَ
وَجْهَكَ شَطَرَ الْمَسْجِدِ الْحَرَامِ
وَحِيثَ مَا كُنْتُمْ فَوَلُوا وَجْهَكُمْ
شَطَرَهُ وَإِنَّ الَّذِينَ أَوْتُوا الْكِتَبَ
لَيَعْلَمُونَ أَنَّهُ الْحَقُّ مِنْ رَبِّهِمْ وَمَا
اللَّهُ بِغَافِلٍ عَمَّا يَعْمَلُونَ

145. And indeed *en*(if) *atyta* (came/brought you^g) whom^r *oto* (they^z had been accorded/given) the book by every *Aya'ten*^w

وَلِنَّ أَتَيْتَ الَّذِينَ أَوْتُوا الْكِتَبَ

²⁴⁶ *Qeblah* means the direction to which a person faces; however, in *Islam* it is the direction to which *all* Muslims face during their five daily Prayers or any time they perform such a Prayer, which is towards the *Ka'abah* in Makkah.

²⁴⁷ This word “*wasattan*” literally means *just/ideal/ middle* or *medial*. However, this term in this context has at least two distinct meanings: (1) The “*wasatt*” person, is the one who is *just/ideal* and judges *fairly* and *justly* among groups of peoples; (2) And Allah knows best, in *Islamic terms* the *وسط=wasatt* of any thing is the *just/ideal/ best/ middle* or *strongest* part of it; thus, the term “*wasatt*” evolved to mean that the Muslims are *emplaced* to be most witnesses vis.a.vis others and thier respective religions, as Muslims: (a) *believe* in Allah, (b) *enjoin virtue*, and (c) *forbid vice*. Additionally, (3) scientifically speaking, it has been proven that the center of the Earth runs through the *Ka'abah*, towards which Muslims face in their Prayers.

²⁴⁸ The reason this “*to*” [is] in a bracket because it seems as if it is “*hidden*,” like “*الضمير المستتر*.”

²⁴⁹ To “*know*” here, does *not* mean Allah needs to know, *as if He does not know, absolutely not*; because He knows *everything and any thing before they happen*, as *time is not a hinderance*. So, to “*know*” here means for the *accounting* with respect to the *doers and relevant others*, so that *no one* could ever claim other than the facts.

²⁵⁰ See the *Lexicon* attached to this *Translation* for the *distinction* between “*تبّع*=followed and “*اتّبع*=closely-followed.”

²⁵¹ The word “*ينقلب*=“*they transpose*,” means he *betook himself returning*.

²⁵² The phrase “*reverts over his two heels*” in this great *Ayah* is Arabic tongue expression, meaning: *returned to where he came from in a hurry*.

²⁵³ The word “*رَوْفٌ*” of “*الرَّافِةٌ*” which is more *intensive* than “*الرَّحْمَةٌ*” as “*الرَّحْمَةٌ*=“*mercy*,” which is kindness imparting delight to its recipient; while “*الرَّافِةٌ*” is *in addition to* “*الرَّحْمَةٌ*” it involves *protecting against any possible future undesirable happening to the recipient*, i.e. clemency. Hence, “*الرَّافِةٌ*” is a *protective-mercy=clemency*. And “*رَوْفٌ*” is multitudinous protective mercy doer or multitudinously clement. See *النَّاجِ*.

²⁵⁴ The particle “*Qad*” preceding a *future tense* means “*iteratively and affirmatively*.” See *المقى*.

²⁵⁵ See the *Lexicon* attached to this *Translation* regarding the various meanings of the preposition “*عَنْ*.”

(sign/proof/miracle) not followed they^z your^t *Qeblata*^w; and not you^s (are) surely their *Qeblata*^w follower; and nor some (of) them surely a *Qeblata*^w follower (of) some (others); and indeed *en (if) ettaba'a'ta*²⁵⁶ (closely-followed you^s) their *ahwa* (tendentious likings) from after what came (to) you^s of the knowledge, verily you^s (are) then surely of the *dha'lumeena*²⁵⁷ (injustice-doers).

بِكُلِّ إِيَّاهُ مَا تَبْعُدُ قِبْلَتَكَ وَمَا أَنْتَ
بِتَابِعٍ قِبْلَتِهِمْ وَمَا بَعْضُهُمْ بِتَابِعٍ
قِبْلَةٌ بَعْضٌ وَلِنَ أَتَبَعَتْ أَهْوَاءُهُمْ
مِنْ بَعْدِ مَا جَاءَكَ مِنَ الْعِلْمِ
إِنَّكَ إِذَا لَمْنَ الظَّالِمِينَ

الَّذِينَ أَتَيْنَاهُمُ الْكِتَابَ يَعْرُفُونَ كَمَا
يَعْرُفُونَ أَبْنَاءَهُمْ وَإِنْ فَرِيقًا مِنْهُمْ
لَيَكْتُمُونَ الْحَقَّ وَهُمْ يَعْلَمُونَ

الْحَقُّ مِنْ رَبِّكَ فَلَا تَكُونُ مِنَ
الْمُمْتَرِينَ

وَلَكُلُّ وَجْهٌ هُوَ مُوْلَيْهَا فَاسْتَبِقُوا
الْخَيْرَاتِ أَيْنَ مَا تَكُونُوا يَأْتِ بِكُمْ
اللَّهُ جَمِيعًا إِنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

وَمِنْ حَيْثُ خَرَجْتَ فَوْلَ وَجْهُكَ شَطَرَ
الْمَسْجِدِ الْحَرَامِ وَإِنَّهُ لِلْحَقِّ مِنْ
رَبِّكَ وَمَا اللَّهُ بِغَافِلٍ عَمَّا تَعْمَلُونَ

وَمِنْ حَيْثُ حَرَجْتَ فَوْلَ وَجْهُكَ
شَطَرَ الْمَسْجِدِ الْحَرَامِ وَحِيثُ مَا
كَتَمْ فَوَلُوا وُجُوهُكُمْ شَطَرَهُ
لَعْلًا يَكُونَ لِلنَّاسِ عَلَيْكُمْ حُجَّةٌ إِلَّا
الَّذِينَ ظَلَمُوا مِنْهُمْ فَلَا تَخْشُوْهُمْ
وَأَخْشُوْنَ وَلَا تَمْ نَعْمَتِي عَلَيْكُمْ
وَلَعْلَكُمْ تَهَذُونَ

كَمَا أَرْسَلْنَا فِيْكُمْ رَسُولًا مِنْكُمْ
يَتَلَوُ عَلَيْكُمْ أَيْتَنَا وَيُزَكِّيْكُمْ

146. Whom^r *aa'taynabum* (We accorded/given them) the book they^z know him/it²⁵⁸ just-as they^z know their sons; and verily, a team of them surely they^z conceal the right while they^z know.

الْحَقُّ مِنْ رَبِّكَ فَلَا تَكُونُ مِنَ
الْمُمْتَرِينَ

وَلَكُلُّ وَجْهٌ هُوَ مُوْلَيْهَا فَاسْتَبِقُوا
الْخَيْرَاتِ أَيْنَ مَا تَكُونُوا يَأْتِ بِكُمْ
اللَّهُ جَمِيعًا إِنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

وَمِنْ حَيْثُ خَرَجْتَ فَوْلَ وَجْهُكَ شَطَرَ
الْمَسْجِدِ الْحَرَامِ وَإِنَّهُ لِلْحَقِّ مِنْ
رَبِّكَ وَمَا اللَّهُ بِغَافِلٍ عَمَّا تَعْمَلُونَ

وَمِنْ حَيْثُ حَرَجْتَ فَوْلَ وَجْهُكَ
شَطَرَ الْمَسْجِدِ الْحَرَامِ وَحِيثُ مَا
كَتَمْ فَوَلُوا وُجُوهُكُمْ شَطَرَهُ
لَعْلًا يَكُونَ لِلنَّاسِ عَلَيْكُمْ حُجَّةٌ إِلَّا
الَّذِينَ ظَلَمُوا مِنْهُمْ فَلَا تَخْشُوْهُمْ
وَأَخْشُوْنَ وَلَا تَمْ نَعْمَتِي عَلَيْكُمْ
وَلَعْلَكُمْ تَهَذُونَ

وَمِنْ حَيْثُ خَرَجْتَ فَوْلَ وَجْهُكَ شَطَرَ
الْمَسْجِدِ الْحَرَامِ وَحِيثُ مَا
كَتَمْ فَوَلُوا وُجُوهُكُمْ شَطَرَهُ
لَعْلًا يَكُونَ لِلنَّاسِ عَلَيْكُمْ حُجَّةٌ إِلَّا
الَّذِينَ ظَلَمُوا مِنْهُمْ فَلَا تَخْشُوْهُمْ
وَأَخْشُوْنَ وَلَا تَمْ نَعْمَتِي عَلَيْكُمْ
وَلَعْلَكُمْ تَهَذُونَ

كَمَا أَرْسَلْنَا فِيْكُمْ رَسُولًا مِنْكُمْ
يَتَلَوُ عَلَيْكُمْ أَيْتَنَا وَيُزَكِّيْكُمْ

147. The right (is) from your^t Lord, so let not assuredly be [you^s] of the dubitantes.

وَمِنْ حَيْثُ خَرَجْتَ فَوْلَ وَجْهُكَ شَطَرَ
الْمَسْجِدِ الْحَرَامِ وَإِنَّهُ لِلْحَقِّ مِنْ
رَبِّكَ وَمَا اللَّهُ بِغَافِلٍ عَمَّا تَعْمَلُونَ

وَمِنْ حَيْثُ حَرَجْتَ فَوْلَ وَجْهُكَ
شَطَرَ الْمَسْجِدِ الْحَرَامِ وَحِيثُ مَا
كَتَمْ فَوَلُوا وُجُوهُكُمْ شَطَرَهُ
لَعْلًا يَكُونَ لِلنَّاسِ عَلَيْكُمْ حُجَّةٌ إِلَّا
الَّذِينَ ظَلَمُوا مِنْهُمْ فَلَا تَخْشُوْهُمْ
وَأَخْشُوْنَ وَلَا تَمْ نَعْمَتِي عَلَيْكُمْ
وَلَعْلَكُمْ تَهَذُونَ

وَمِنْ حَيْثُ خَرَجْتَ فَوْلَ وَجْهُكَ شَطَرَ
الْمَسْجِدِ الْحَرَامِ وَحِيثُ مَا
كَتَمْ فَوَلُوا وُجُوهُكُمْ شَطَرَهُ
لَعْلًا يَكُونَ لِلنَّاسِ عَلَيْكُمْ حُجَّةٌ إِلَّا
الَّذِينَ ظَلَمُوا مِنْهُمْ فَلَا تَخْشُوْهُمْ
وَأَخْشُوْنَ وَلَا تَمْ نَعْمَتِي عَلَيْكُمْ
وَلَعْلَكُمْ تَهَذُونَ

كَمَا أَرْسَلْنَا فِيْكُمْ رَسُولًا مِنْكُمْ
يَتَلَوُ عَلَيْكُمْ أَيْتَنَا وَيُزَكِّيْكُمْ

148. And for each (is) a directive^w/behest^w he (is) a turner (to) it^w; so let-you^z vie²⁵⁹ (to gain) the *khayra'te* (desirables-trait of worthiness and goodness); wherever be you^z *ya'a'tee* (brings/comes) by you^b Allah together; verily Allah over every-thing (is) Omnipotent.

وَمِنْ حَيْثُ خَرَجْتَ فَوْلَ وَجْهُكَ شَطَرَ
الْمَسْجِدِ الْحَرَامِ وَحِيثُ مَا
كَتَمْ فَوَلُوا وُجُوهُكُمْ شَطَرَهُ
لَعْلًا يَكُونَ لِلنَّاسِ عَلَيْكُمْ حُجَّةٌ إِلَّا
الَّذِينَ ظَلَمُوا مِنْهُمْ فَلَا تَخْشُوْهُمْ
وَأَخْشُوْنَ وَلَا تَمْ نَعْمَتِي عَلَيْكُمْ
وَلَعْلَكُمْ تَهَذُونَ

وَمِنْ حَيْثُ خَرَجْتَ فَوْلَ وَجْهُكَ شَطَرَ
الْمَسْجِدِ الْحَرَامِ وَحِيثُ مَا
كَتَمْ فَوَلُوا وُجُوهُكُمْ شَطَرَهُ
لَعْلًا يَكُونَ لِلنَّاسِ عَلَيْكُمْ حُجَّةٌ إِلَّا
الَّذِينَ ظَلَمُوا مِنْهُمْ فَلَا تَخْشُوْهُمْ
وَأَخْشُوْنَ وَلَا تَمْ نَعْمَتِي عَلَيْكُمْ
وَلَعْلَكُمْ تَهَذُونَ

وَمِنْ حَيْثُ خَرَجْتَ فَوْلَ وَجْهُكَ شَطَرَ
الْمَسْجِدِ الْحَرَامِ وَحِيثُ مَا
كَتَمْ فَوَلُوا وُجُوهُكُمْ شَطَرَهُ
لَعْلًا يَكُونَ لِلنَّاسِ عَلَيْكُمْ حُجَّةٌ إِلَّا
الَّذِينَ ظَلَمُوا مِنْهُمْ فَلَا تَخْشُوْهُمْ
وَأَخْشُوْنَ وَلَا تَمْ نَعْمَتِي عَلَيْكُمْ
وَلَعْلَكُمْ تَهَذُونَ

وَمِنْ حَيْثُ خَرَجْتَ فَوْلَ وَجْهُكَ شَطَرَ
الْمَسْجِدِ الْحَرَامِ وَحِيثُ مَا
كَتَمْ فَوَلُوا وُجُوهُكُمْ شَطَرَهُ
لَعْلًا يَكُونَ لِلنَّاسِ عَلَيْكُمْ حُجَّةٌ إِلَّا
الَّذِينَ ظَلَمُوا مِنْهُمْ فَلَا تَخْشُوْهُمْ
وَأَخْشُوْنَ وَلَا تَمْ نَعْمَتِي عَلَيْكُمْ
وَلَعْلَكُمْ تَهَذُونَ

وَمِنْ حَيْثُ خَرَجْتَ فَوْلَ وَجْهُكَ شَطَرَ
الْمَسْجِدِ الْحَرَامِ وَحِيثُ مَا
كَتَمْ فَوَلُوا وُجُوهُكُمْ شَطَرَهُ
لَعْلًا يَكُونَ لِلنَّاسِ عَلَيْكُمْ حُجَّةٌ إِلَّا
الَّذِينَ ظَلَمُوا مِنْهُمْ فَلَا تَخْشُوْهُمْ
وَأَخْشُوْنَ وَلَا تَمْ نَعْمَتِي عَلَيْكُمْ
وَلَعْلَكُمْ تَهَذُونَ

وَمِنْ حَيْثُ خَرَجْتَ فَوْلَ وَجْهُكَ شَطَرَ
الْمَسْجِدِ الْحَرَامِ وَحِيثُ مَا
كَتَمْ فَوَلُوا وُجُوهُكُمْ شَطَرَهُ
لَعْلًا يَكُونَ لِلنَّاسِ عَلَيْكُمْ حُجَّةٌ إِلَّا
الَّذِينَ ظَلَمُوا مِنْهُمْ فَلَا تَخْشُوْهُمْ
وَأَخْشُوْنَ وَلَا تَمْ نَعْمَتِي عَلَيْكُمْ
وَلَعْلَكُمْ تَهَذُونَ

وَمِنْ حَيْثُ خَرَجْتَ فَوْلَ وَجْهُكَ شَطَرَ
الْمَسْجِدِ الْحَرَامِ وَحِيثُ مَا
كَتَمْ فَوَلُوا وُجُوهُكُمْ شَطَرَهُ
لَعْلًا يَكُونَ لِلنَّاسِ عَلَيْكُمْ حُجَّةٌ إِلَّا
الَّذِينَ ظَلَمُوا مِنْهُمْ فَلَا تَخْشُوْهُمْ
وَأَخْشُوْنَ وَلَا تَمْ نَعْمَتِي عَلَيْكُمْ
وَلَعْلَكُمْ تَهَذُونَ

149. And from whence exited you^z then let-turn/divert [you^s] your^t face *shattra* (towards) The Mosque^x [The] Sacred^x; and verily it^x(is) surely the right^x from your^t Lord; and not Allah (is) neglector *amma*²⁶⁰(regarding) what you^z work.

وَمِنْ حَيْثُ خَرَجْتَ فَوْلَ وَجْهُكَ شَطَرَ
الْمَسْجِدِ الْحَرَامِ وَحِيثُ مَا
كَتَمْ فَوَلُوا وُجُوهُكُمْ شَطَرَهُ
لَعْلًا يَكُونَ لِلنَّاسِ عَلَيْكُمْ حُجَّةٌ إِلَّا
الَّذِينَ ظَلَمُوا مِنْهُمْ فَلَا تَخْشُوْهُمْ
وَأَخْشُوْنَ وَلَا تَمْ نَعْمَتِي عَلَيْكُمْ
وَلَعْلَكُمْ تَهَذُونَ

وَمِنْ حَيْثُ خَرَجْتَ فَوْلَ وَجْهُكَ شَطَرَ
الْمَسْجِدِ الْحَرَامِ وَحِيثُ مَا
كَتَمْ فَوَلُوا وُجُوهُكُمْ شَطَرَهُ
لَعْلًا يَكُونَ لِلنَّاسِ عَلَيْكُمْ حُجَّةٌ إِلَّا
الَّذِينَ ظَلَمُوا مِنْهُمْ فَلَا تَخْشُوْهُمْ
وَأَخْشُوْنَ وَلَا تَمْ نَعْمَتِي عَلَيْكُمْ
وَلَعْلَكُمْ تَهَذُونَ

وَمِنْ حَيْثُ خَرَجْتَ فَوْلَ وَجْهُكَ شَطَرَ
الْمَسْجِدِ الْحَرَامِ وَحِيثُ مَا
كَتَمْ فَوَلُوا وُجُوهُكُمْ شَطَرَهُ
لَعْلًا يَكُونَ لِلنَّاسِ عَلَيْكُمْ حُجَّةٌ إِلَّا
الَّذِينَ ظَلَمُوا مِنْهُمْ فَلَا تَخْشُوْهُمْ
وَأَخْشُوْنَ وَلَا تَمْ نَعْمَتِي عَلَيْكُمْ
وَلَعْلَكُمْ تَهَذُونَ

وَمِنْ حَيْثُ خَرَجْتَ فَوْلَ وَجْهُكَ شَطَرَ
الْمَسْجِدِ الْحَرَامِ وَحِيثُ مَا
كَتَمْ فَوَلُوا وُجُوهُكُمْ شَطَرَهُ
لَعْلًا يَكُونَ لِلنَّاسِ عَلَيْكُمْ حُجَّةٌ إِلَّا
الَّذِينَ ظَلَمُوا مِنْهُمْ فَلَا تَخْشُوْهُمْ
وَأَخْشُوْنَ وَلَا تَمْ نَعْمَتِي عَلَيْكُمْ
وَلَعْلَكُمْ تَهَذُونَ

وَمِنْ حَيْثُ خَرَجْتَ فَوْلَ وَجْهُكَ شَطَرَ
الْمَسْجِدِ الْحَرَامِ وَحِيثُ مَا
كَتَمْ فَوَلُوا وُجُوهُكُمْ شَطَرَهُ
لَعْلًا يَكُونَ لِلنَّاسِ عَلَيْكُمْ حُجَّةٌ إِلَّا
الَّذِينَ ظَلَمُوا مِنْهُمْ فَلَا تَخْشُوْهُمْ
وَأَخْشُوْنَ وَلَا تَمْ نَعْمَتِي عَلَيْكُمْ
وَلَعْلَكُمْ تَهَذُونَ

وَمِنْ حَيْثُ خَرَجْتَ فَوْلَ وَجْهُكَ شَطَرَ
الْمَسْجِدِ الْحَرَامِ وَحِيثُ مَا
كَتَمْ فَوَلُوا وُجُوهُكُمْ شَطَرَهُ
لَعْلًا يَكُونَ لِلنَّاسِ عَلَيْكُمْ حُجَّةٌ إِلَّا
الَّذِينَ ظَلَمُوا مِنْهُمْ فَلَا تَخْشُوْهُمْ
وَأَخْشُوْنَ وَلَا تَمْ نَعْمَتِي عَلَيْكُمْ
وَلَعْلَكُمْ تَهَذُونَ

150. And from whence exited you^z then let-turn/divert [you^s] your^t face *shattra* (towards) The Mosque^x [The] Sacred^x; and whence indeed you^c were, so let-turn/divert you^z your^t faces *shattra* it^x albeit/for (i.e. so that) not be (for) the mankind over you^b an argument^w except whom^r *dhalamo*²⁶¹ (they^z wronged); so let-not *takhshaw* (you^z reverently-fear) them and *ikhshaw* (let-you^z reverently-fear) Me; and to [I] conclude²⁶² My boon^w²⁶³ on you^b [and] *la'alla*²⁶⁴ (craving currently unavailable deed that/perhaps) you^b *tahtadona* (you^z find and accept the divine-guidance).

وَمِنْ حَيْثُ خَرَجْتَ فَوْلَ وَجْهُكَ شَطَرَ
الْمَسْجِدِ الْحَرَامِ وَحِيثُ مَا
كَتَمْ فَوَلُوا وُجُوهُكُمْ شَطَرَهُ
لَعْلًا يَكُونَ لِلنَّاسِ عَلَيْكُمْ حُجَّةٌ إِلَّا
الَّذِينَ ظَلَمُوا مِنْهُمْ فَلَا تَخْشُوْهُمْ
وَأَخْشُوْنَ وَلَا تَمْ نَعْمَتِي عَلَيْكُمْ
وَلَعْلَكُمْ تَهَذُونَ

وَمِنْ حَيْثُ خَرَجْتَ فَوْلَ وَجْهُكَ شَطَرَ
الْمَسْجِدِ الْحَرَامِ وَحِيثُ مَا
كَتَمْ فَوَلُوا وُجُوهُكُمْ شَطَرَهُ
لَعْلًا يَكُونَ لِلنَّاسِ عَلَيْكُمْ حُجَّةٌ إِلَّا
الَّذِينَ ظَلَمُوا مِنْهُمْ فَلَا تَخْشُوْهُمْ
وَأَخْشُوْنَ وَلَا تَمْ نَعْمَتِي عَلَيْكُمْ
وَلَعْلَكُمْ تَهَذُونَ

وَمِنْ حَيْثُ خَرَجْتَ فَوْلَ وَجْهُكَ شَطَرَ
الْمَسْجِدِ الْحَرَامِ وَحِيثُ مَا
كَتَمْ فَوَلُوا وُجُوهُكُمْ شَطَرَهُ
لَعْلًا يَكُونَ لِلنَّاسِ عَلَيْكُمْ حُجَّةٌ إِلَّا
الَّذِينَ ظَلَمُوا مِنْهُمْ فَلَا تَخْشُوْهُمْ
وَأَخْشُوْنَ وَلَا تَمْ نَعْمَتِي عَلَيْكُمْ
وَلَعْلَكُمْ تَهَذُونَ

وَمِنْ حَيْثُ خَرَجْتَ فَوْلَ وَجْهُكَ شَطَرَ
الْمَسْجِدِ الْحَرَامِ وَحِيثُ مَا
كَتَمْ فَوَلُوا وُجُوهُكُمْ شَطَرَهُ
لَعْلًا يَكُونَ لِلنَّاسِ عَلَيْكُمْ حُجَّةٌ إِلَّا
الَّذِينَ ظَلَمُوا مِنْهُمْ فَلَا تَخْشُوْهُمْ
وَأَخْشُوْنَ وَلَا تَمْ نَعْمَتِي عَلَيْكُمْ
وَلَعْلَكُمْ تَهَذُونَ

وَمِنْ حَيْثُ خَرَجْتَ فَوْلَ وَجْهُكَ شَطَرَ
الْمَسْجِدِ الْحَرَامِ وَحِيثُ مَا
كَتَمْ فَوَلُوا وُجُوهُكُمْ شَطَرَهُ
لَعْلًا يَكُونَ لِلنَّاسِ عَلَيْكُمْ حُجَّةٌ إِلَّا
الَّذِينَ ظَلَمُوا مِنْهُمْ فَلَا تَخْشُوْهُمْ
وَأَخْشُوْنَ وَلَا تَمْ نَعْمَتِي عَلَيْكُمْ
وَلَعْلَكُمْ تَهَذُونَ

256 See footnote 309 above for the distinction between “تَبْعَ”=followed and “اتَّبَعَ”=closely-followed.
257 The word “ظَالِمُونَ”=“فَاعِلُ الظَّالِم”=“the injustice-doer,” as “الظَّالِم”=“injustice.”
258 The pronouns “he/it^w” could refer to the truth, or to Mohammad (SAWS). Thus the pronouns “he/it^w” could refer to either (A) Mohammad (SAWS) or (B) to the “truth” concerning the then recent change of the *Qeblah*. Most commentators on The Qur'an believe that the suffixed pronoun “he” referring to (A) while some others believe that it^w refers to (B). That is why here we chose both.
259 It must be pointed out here that the vying is not (a) to or (b) for, as both, “to” or “for,” would imply they are outside the good things; while in fact they are already within them, only they have to vie for higher-ranking position or achievements.
260 See the Lexicon attached to this Translation regarding the various meanings of the preposition “عَنْ.”
261 See the Lexicon attached to this Translation for “ظَالِم”=“فَاعِلُ الظَّالِم”=“injustice-doer” and “wronger.”
262 See the Lexicon attached to this Translation for the difference between “conclude” and “complete.”
263 See the Lexicon attached to this Translation for “ne'amah” (“boon”).
264 For the words “لَبِتْ” “لَعْلُ,” and “عَسِيْ” are special particles, for each refer to the Lexicon attached to this Translation.
265 The “يُزَكِّيْكُمْ” here means, and Allah is knowinger, [he] excuplates, and befits/suits. See the *tafsir* and *اللسان*.

suits) you^b and [he] teaches you^b The Book, and the
hekmata^{w266} (wisdom)^w and [he] teaches you^b what not you^z
were knowing you^z.

وَيَعْلَمُكُمُ الْكِتَبَ وَالْحُكْمَةَ
وَيَعْلَمُكُمْ مَا لَمْ تَكُونُوا تَعْلَمُونَ

152. So let-remember you^z Me, [I] remember you^b; and let-
you^z thank for Me and let-not *takforoond*²⁶⁷ (*unbelieve/ be-
ungrateful you^z towards Me*).

فَادْكُرُونِيْ أَذْكُرْكُمْ وَآشْكُرُوا لِي وَلَا
تَكْفُرُونِيْ

153. O, you who^r they^z believed: let-you^z seek assistance by the patience and the Prayer^w; verily Allah (*is*) with the *ssabereena* (*people of patience*).

بِأَيْمَانِهِ الَّذِينَ ءَامَنُوا أَسْتَعِينُوا بِالصَّابَرِ
وَالصَّلَاةُ إِنَّ اللَّهَ مَعَ الْصَّابِرِينَ

154. And let-not say you^z for whom^p (to be) killed [he] in
Allah's path²⁶⁸ decedents; rather (he-they are) *abya'on*²⁶⁹
(quick-/living/alive-people); [and] but not perceive you^z.

وَلَا تَقُولُوا لِمَنْ يُقْتَلُ فِي سَبِيلِ اللَّهِ
أَمْوَاتٌ بَلْ أَحْيَاءٌ وَلَكِنَّ لَا

155. And verily We (*shall*) assuredly²⁷⁰ *nablow* (*charge/essay*)
you^b by a thing of the fear²⁷¹ and the hunger, and a
diminution of: the possessions and the selves^w and the
thamara'te^w (*trees/plant-crops/fruit*)^w; and *bashshe're*²⁷² (*let-tell*
you^s *pleasant tidings*) the *ssa'bereena* (*people of patience*).

وَلَنَبِلُونَكُم بِشَيْءٍ مِّنَ الْحُזْفِ وَالْجُوعِ
وَنَقْصٍ مِّنَ الْأَمْوَالِ وَالْأَنْفُسِ
وَالثُّمَرَاتِ وَدُرَرِ الْصَّدَرِينَ

156. Who^r if betided-she^y them a disaster^w said they^z: verily
we (are) for Allah and to Him verily we (are) returnees²⁷³.

اللَّذِينَ إِذَا أَصَبَتْهُمْ مُّصِيبَةٌ قَالُوا إِنَّا
لِلَّهِ مَاذَا إِلَّا هُوَ الْحَمْدُ لِلَّهِ

157. Those on them (are) prayers^{w274} from their Lord and a mercy^w and those they (are) the *muhtadoona*²⁷⁵ (*he-they who found and accepted the divine-guidance*).

وَلَيْكَ عَلَيْهِ صَلَوةٌ مِّنْ رَّبِّهِمْ
وَرَحْمَةٌ وَأُولَئِكَ هُمُ الْمُهَتَّدُونَ

158. Verily the *Ssafa* and the *Marwata*²⁷⁶ (are) of Allah's rites; so whoever [he] pilgrimaged (to) The House or *e'atamra*²⁷⁷ (he did the lesser pilgrimage) then no *jonaha*²⁷⁸ (sin) (is) on

إِنَّ الصَّفَا وَالْمَرْوَةَ مِنْ شَعَابِرِ اللَّهِ
فَمَنْ حَجَّ الْبَيْتَ أَوْ أَعْتَمَرَ فَلَا

²⁶⁶ The English word “*wisdom*” is highly inadequate term to describe its supposed Arabic equivalent “*hekma*”. It’s the knowledgeable, perfectly sound choice, and use of things in their proper place and function to produce the best immediate and ultimate results. See the Lexicon attached to this Translation, for an exposition.

²⁶⁷ The word “كُفُّرُونَ” has “الْيَاءُ الْمَحْدُوَّةُ مَفْعُولٌ بِهِ” and “نَّ” that is let-not be you ungrateful for My boon. See إعراب القرآن، لمحمد صافي.

268 Many translators translate: "في سبيل الله" = literally, "in the path of Allah," "as in the cause of Allah." The first choice is more to the *textual* diction in the Ayah, although *interpretively* speaking "cause" is remotely acceptable.

²⁶⁹ The word "أحياء" is *subjective, masculine, plural noun*. It means: *he-they who are alive*. The word "quicks" mean "أحياء," as in the phrase "The quick and the dead," see the updated *Merriam Webster's Dictionary*.

²⁷⁰ The "الـ" in "الـ القسم" is a *juratory* "الـ" amounting to "الـ التأكيد" i.e. *affirmation*, expressed by "assuredly".

²⁷¹ By scholarly Arabic the word: "الْحُوقَفُ" = "الْعَلَى". See *بَاجَ الْعَرَوْسَ* and *السَّلَامَ*.

272 The word *bashshe re* – بشه ره, has no English equivalent *per se*. So, we resort to *transliteration* and *parenthetical explanation*. It is a *command* verb where a *speaker* is commanding another to tell *pleasant tidings*, albeit surely not all of the times *pleasing* to *some* recipients. As some times “*grievous*” *tidings* could be the case. Clearly *demeritorious people* do not deserve any *pleasant tidings*, *except by way of sarcasm*. As *raising their expectations* and suddenly *plunging it deep into the abyss* of *dismal*ity is very fitting for them.

²⁷⁴ "Prayer" from Allah on any one means: Allah's *granting of His forgiveness and mercy plus extending His compassion and blessing* to those on whom the prayer is said to be for. The reason there is "mercy" after the "prayer" is to compound/to intensify His mercy on the referenced entity.

²⁷⁵ See the Lexicon attached to this Translation for "muhtadee" and its plural "muhtadoona"/"muhtadeena".

²⁷⁶ The *Safa* and the *Marwa* are twain small hills next to the *Ka'abah*. The pagan-Arabs were performing rituals around the twain hills.

²⁷⁷ The word “*E’atamara*” means made “*Umrah*,” which is referred to as the “*lesser pilgrimage*” i.e. visiting of The Sacred House in Makkah *outside* the normal *Hajj* (Pilgrimage) time/ceremonies.

²⁷⁸ See the *Lexicon* attached to this *Translation* for the meaning of the word “جناح” *figuratively* taken to symbolize the *inclination* to sin or the *sin* itself. So, no “جناح” = no sin or no-inclination to sin.

him to *yatta'wanfa*²⁷⁹ (iteratively circumambulate [he]) by them both; and whoever [he] volunteered *khayran* (prescribed extra worship), verily Allah (is) Thanker, Omniscient.

جُنَاحَ عَلَيْهِ أَنْ يَطُوفَ بِهِمَا وَمَنْ
تَطَوَّعَ حَيْرًا فَإِنَّ اللَّهَ شَاكِرٌ عَلَيْهِمْ

إِنَّ الَّذِينَ يَكْتُمُونَ مَا أَنْزَلْنَا مِنَ
الْبَيِّنَاتِ وَأَهْدَى مِنْ بَعْدِ مَا بَيَّنَهُ
لِلنَّاسِ فِي الْكِتَابِ أُولَئِكَ يَلْعَنُهُمْ
اللَّهُ وَيَلْعَنُهُمُ الْلَّعُنُونَ

إِلَّا الَّذِينَ تَابُوا وَأَصْلَحُوا وَبَيَّنُوا
فَأُولَئِكَ أَتُوبُ عَلَيْهِمْ وَإِنَا تَوَابُ
الرَّحِيمُ

إِنَّ الَّذِينَ كَفَرُوا وَمَا تُوَلُوا وَهُمْ كُفَّارٌ
أُولَئِكَ عَلَيْهِمْ لَعْنَةُ اللَّهِ وَالْمُلْكَةُ
وَالنَّاسُ أَجْمَعُونَ

خَلِدِينَ فِيهَا لَا يَخْفَفُ عَنْهُمْ
الْعَذَابُ وَلَا هُمْ يُنْظَرُونَ

وَاللَّهُمَّ إِنَّهُ وَاحِدٌ لَا إِلَهَ إِلَّا هُوَ
الرَّحْمَنُ الرَّحِيمُ

إِنَّ فِي خَلْقِ السَّمَاوَاتِ وَالْأَرْضِ
وَآخْتِلَافِ الْأَيَلِ وَالنَّهَارِ وَالْفَلَكِ
الَّتِي تَجْرِي فِي الْبَحْرِ بِمَا يَنْفَعُ
النَّاسَ وَمَا أَنْزَلَ اللَّهُ مِنَ السَّمَاءِ
مِنْ مَاءٍ فَأَحْيَا بِهِ الْأَرْضَ بَعْدَ
مَوْهِنَةٍ وَبَثَ فِيهَا مِنْ كُلِّ ذَائِبٍ
وَتَصْرِيفِ الرِّيحِ وَالسَّحَابِ
الْمُسْخَرِ بَيْنَ السَّمَاءِ وَالْأَرْضِ
لَا يَأْتِي لِقَوْمٍ يَعْقُلُونَ

159. Verily who^r they^z conceal what We descended of the evidences-shey and the divine-guidance^x from after what We manifested it^x for the mankind in The Book, those curses them Allah and curse them the cursers.

إِلَّا الَّذِينَ تَابُوا وَأَصْلَحُوا وَبَيَّنُوا
فَأُولَئِكَ أَتُوبُ عَلَيْهِمْ وَإِنَا تَوَابُ
الرَّحِيمُ

161. Verily who^r unbelieved they^z, and died they^z while (being) unbelievers, those on them (is) Allah's curse^w and the angels' and the mankind's wholes [too].

خَلِدِينَ فِيهَا لَا يَخْفَفُ عَنْهُمْ
الْعَذَابُ وَلَا هُمْ يُنْظَرُونَ

وَاللَّهُمَّ إِنَّهُ وَاحِدٌ لَا إِلَهَ إِلَّا هُوَ
الرَّحْمَنُ الرَّحِيمُ

162. Immortals they^z (are) in it^{w²⁸⁰}; neither (to be) lightened a'n²⁸¹ (off) them the torment, and nor they (are to be) reprimed.

لَا يَأْتِي لِقَوْمٍ يَعْقُلُونَ

163. And yourⁿ *Elaho* (Deity) (is) One *Elahon* (Deity); there (is) no *Elaha* (Deity) except Him, *Ar-Rahmano*, *Ar-Raheemo* (The multitudinous mercy Giver).

لَا يَأْتِي لِقَوْمٍ يَعْقُلُونَ

164. Verily in the Heavens^w and the Earth's^w creation, and successive varying(*of*) the day and the night, and the *fol'ke^x* (*ship/ ships*)^x which^u [runs/run]^w in the sea by what benefits the mankind, and what Allah descended from the Heaven^w of water^x so [He] quickened by it^x the land^w after its^w death, and disseminated [He] in it^w of every *dabba'ten*²⁸² (*she-moving-creature*), and variegating the winds^w and the *saha'be*²⁸³ (*gliding-clouds*) the *musakhkha're*²⁸⁴ (*that which is driven*) between the Heaven^w and the Earth^w, surely (are) *Aya'ten*^w (*messages/ signs/ proofs*) for a cerebrating people.

لَا يَأْتِي لِقَوْمٍ يَعْقُلُونَ

165. And of the mankind who^p *yattakhetho*²⁸⁵ ([he] takes and presumes) of lesser²⁸⁶ than/without Allah compeers; they^w

279 The word “طُوفَ” has two distinct meanings: (1) iteratively circumambulate, and (2) fill-up the place, as that of “الْطُوفَانُ” which fills up the place to overflowing. See *اللسان*. However, the current rites, the *buried ambulation* (*rapid movement*) is between the *Ssafa* and the *Marwa*, is called “*Sa'ey*.” So, perhaps, and Allah knows best, this “circumambulating” is in the sense of filling-up in between the *Ssafa* and the *Marwa*, by their group gatherings.

280 The pronoun “*it*” could refer to the curse or to Hell, the punishment for the curse, all are feminine in Arabic.

281 See the Lexicon attached to this Translation regarding the various meanings of the preposition “عَنْ”.

282 For lack of a better term I chose a “she-moving-creature” for “دابة” as a simple “she-creature” (alone) will not do, because a “rock” is a “she-creature” but it does not have apparent motility.

283 The word “سَحَابٌ” versus “سَحَابٌ هُوَ يَنْسَحِبُ غَيْمٌ,” is that the “*sahab*” i.e. glides itself or the wind *pulls* or *pushes* it and make it *move*. And it's plural of a “سَحَابَةٌ.” Whereas the “غَيْمٌ” appears stationary. *أَنْظُرِ اللَّهَ*

284 The word “*musakhkhar*” is a singular objective noun, with no English equivalent *per se*, as almost always for objective nouns. “*musakhkhar*” means: that which is driven.

285 The word “اتَّخَذَ” from “اتَّخَذَ” “افْتَعَلَ” “الاتَّخَادَ” which is “الاتَّخَادَ” for *لسان العرب* as stated in *لسان العرب*; therefore, “اتَّخَذَ” is always taking and presuming some thing about what was taken. Thus, it is not just the mere taking.

286 The phrase “lesser than” explicitly states the obvious fact which “instead of” might hide, that whatever is taken is lesser than Allah. Therefore, why take that lesser entity for a compeer to Allah?

love them as love (of) Allah, while who^r believed they^z (are) harder love for Allah; and if²⁸⁷ (were to) see who^r *dhalamo*²⁸⁸ (they^z wronged) *edh* (when) they^z see the torment, that the strength^w together (is) for Allah, and that Allah (is) severe in the torment.

جَمِيعًا وَأَنَّ اللَّهَ شَدِيدُ الْعَذَابِ

إِذْ تَرَأَ الَّذِينَ أَتَبَعُوا مِنَ الَّذِينَ
أَتَبَعُوا وَرَأُوا الْعَذَابَ وَتَقَطَّعَ
بِهِمُ الْأَسْبَابُ

166. *Edh* (when) disavowed who^r *ettobe*'o²⁸⁹ (they^z who had been closely-followed) of whom^r *ettaba*'o (the^z who closely-followed), and saw they^z the torment, and *taqatta'at* (iteratively-severed-she^r) by them the means²⁹⁰.

167. And said who^r *ettaba*'o (the^z who closely-followed) had that for us another recurrence^{w291} then we (shall) disavow [of] them just-as they^z disavowed [of] us; like *tha'leka* (afar-that-it)^x Allah shows them their works *hasara'ten*^{w292} (ardent contritions) on them; and not they surely (are) exiting from The Fire^w.

168. O, you the mankind: let-eat you^z from what (is) in the land ^w-/Earth^w (as) goodly legitimate, and let-not *tatta'be*'o²⁹⁴ (you^z closely-follow) the steps^w of [the] Satan; verily he (is) for you^b a foe²⁹⁵ manifester.

وَقَالَ الَّذِينَ أَتَبَعُوا لَوْ أَنْ لَنَا كَرَةً
فَنَتَبَرَّأُ مِنْهُمْ كَمَا تَرَءُوا مِنَّا كَذَلِكَ
يُرِيهِمُ اللَّهُ أَعْمَلَهُمْ حَسَرَتْ عَلَيْهِمْ
وَمَا هُمْ بِخَرَجِينَ مِنَ النَّارِ

169. Verily only, [he] commands you^b by the ill and the profanity^{w296} and that you^z say on Allah what not you^z know.

يَأَيُّهَا النَّاسُ كُلُّوا مِمَّا فِي الْأَرْضِ
حَلَلَّا طَيِّبًا وَلَا تَتَبَعُوا خُطُوطَ
الشَّيْطَنِ إِنَّهُ لَكُمْ عَدُوٌّ مُّبِينٌ
إِنَّمَا يَأْمُرُكُمْ بِالسُّوءِ وَالْفَحْشَاءِ وَأَنْ
تَقُولُوا عَلَى اللَّهِ مَا لَا تَعْلَمُونَ

170. And if (had been) said for them: *ettab'e*o (let-you^z closely-follow) what Allah (had) descended; said they^z: rather *natta'be*'o ([we] closely-follow) what *alfayna* (we commonly found) on it^x our fathers; even while albeit²⁹⁷ their fathers not were cerebrating a thing, and nor *yahtadoona* (he-they who find and accept the divine-guidance).

وَإِذَا قِيلَ لَهُمْ أَتَبَعُوا مَا أَنْزَلَ اللَّهُ
قَالُوا بَلْ نَتَبَعُ مَا أَفْيَنَا عَلَيْهِ
إِبَاءَنَا أَوْلَوْ كَانَ إِبَاءُهُمْ لَا
يَعْقُلُونَ شَيْئًا وَلَا يَهْتَدُونَ

171. And a parable/example (of) whom^r unbeliever they^z (is) like a parable/example (of) whom^x *yan'ego* ([he] squawks-

وَمِثْلُ الَّذِينَ كَفَرُوا كَمَثْلِ الَّذِي

²⁸⁷ The particle “لُو” since it is a *future-connected* verb, probable to occur and *not* sure it's a present occurrence, such a “لُو” amounts to “if” or “when.” See مغني اللبيب، ابن هشام

²⁸⁸ See the Lexicon attached to this Translation for “ظالم”=“*injustice-doer*” and “ظلم”=“*wronger*.”

²⁸⁹ See the Lexicon attached to this Translation for the distinction between “تابع”=[he]followed and “أَتَبَعَ”=[he] closely-follow.

²⁹⁰ The word “means” here means, and Allah knows best, the bases or ways of motives for any conduct of relations.

²⁹¹ The word “recurrence” here means *another chance*.

²⁹² The word “دُنْدُم”=“*أَشَدُ النَّدْمِ*” = “حُسْرَةُ التَّاجِ” see. Thus we *qualify* the word “*contrition*” by *ardent* to *intensify* contrition.

²⁹³ Ibid.

²⁹⁴ See footnote 349 above regarding: “[he] closely-followed.”

²⁹⁵ The word “عُدوٌّ” in Arabic is used for: (1) singular and (2) plural as well as (3) “*multitudinous foe*,” see الهداي اللسان and مغني اللسان

²⁹⁶ The word used is “فَحْشَاءُ” = the noun of “*الْفَحْشَاءُ*” = “*profanity*” or “*profaneness*” means: vulgar or irreverent say or action, i.e. the *excess of ugliness in statement or action* by an entity, a person or a group, (2) or any of Allah's *proscriptions*, (3) or *fornication* (sexual intercourse between partners who are *not* married to each other) or *adultery* (voluntary sexual intercourse between a married person and a partner other than the lawful spouse), (3) The *ugly excesses of say or action*, (4) *homosexuality*.

²⁹⁷ The construct “أَوْلُو” is made up of *three distinct* components: (1) *الْإِسْتَهْمَامُ الْإِسْتَكْنَارِيُّ*” = *disapprobatory interrogative*, (2) =adverbial= “while,” and (3) “لُو”= *conditional particle*=“albeit.” For (1) I chose “even” as an *intensive* to indicate something that is *unexpected*. For (2) “while” is *obvious*. For (3) “albeit” seems to me very appropriately self-explanatory.

/ *bawls*) by what not hears except an invocation/prayer and an afar-calling²⁹⁸: *ssommon*²⁹⁹ (*deaf people*), *bokmon* (*born dumb-mute people*), *omyon* (*blind people*); so they³⁰⁰ reason not.

يَنْعِقُّ بِمَا لَا يَسْمَعُ إِلَّا دُعَاءً وَنَدَاءً
صَمْ بِكُمْ عُمَىٰ فَهُمْ لَا يَعْقِلُونَ

172. O, you who^r they^z believed: let-eat you^z of the goodies^{w³⁰¹} (*of*) what *razaqna* (*We provided/allotted*) you^b and let-thank you^z Allah, *en(if)* you^c were *eyyaho*³⁰² (*indeed particularizing Him*) worship you^z.

يَأَيُّهَا الَّذِينَ ءَامَنُوا كُلُّوا مِنْ
طَيِّبَاتِ مَا رَزَقْنَاكُمْ وَاشْكُرُوا اللَّهَ إِنْ
كُنْتُمْ إِيمَانًا تَعْبُدُونَ

173. Verily only, [He] forbade on you^b the carrion^w and the blood, and the swine's flesh^x and what (*bad been*) invoked by it^x for other than Allah; so whomever [he] (*bad been*) forced (*by necessity*), neither (*is*) a *baghen* (*selfish envier/transgressor* [he]) nor a transgressor [he], then no sin (*is*) on him; verily Allah (*is*) *Ghafoor* (*iterative Forgiver*), *Raheemon* (*iterative mercy Giver*).

إِنَّمَا حَرَمَ عَلَيْكُمُ الْمَيْتَةَ وَالدَّمَ
وَلَحْمَ الْخِنْزِيرِ وَمَا أَهْلَ بِهِ لِغَيْرِ اللَّهِ
فَمَنْ أَضْطُرَّ غَيْرَ بَاغٍ وَلَا عَادٍ فَلَا
إِثْمٌ عَلَيْهِ إِنَّ اللَّهَ غَفُورٌ رَّحِيمٌ

174. Verily who^r they^z conceal what Allah (*bad*) descended of the book, and they^z purchase by it^x a little price, those not eat they^z in their bellies except the fire^w and not speaks (*to*) them Allah The *Qeyamatey's*^w (*Judgment's*) Day, and not *youzakkey*³⁰³ ([He] *blessedly: exculpates/befits/suits*) them, and for them (*is*) a painful torment.

إِنَّ الَّذِينَ يَكْتُمُونَ مَا أَنْزَلَ اللَّهُ مِنَ
الْكِتَابِ وَيَشْتَرُونَ بِهِ مِنَّا قَلِيلًا
أُولَئِكَ مَا يَأْكُلُونَ فِي بُطُونِهِمْ إِلَّا
النَّارُ وَلَا يُكَلِّمُهُمُ اللَّهُ يَوْمَ الْقِيَمَةَ
وَلَا يُزَكِّيُهُمْ وَلَهُمْ عَذَابٌ أَلِيمٌ

175. Those who^r they^z purchased the misguidance^w by the divine-guidance^x and the torment^x by the forgiveness^w so what *assbarahum*³⁰⁴ (*how patiently had become he-they*) on The Fire^w.

أُولَئِكَ الَّذِينَ اشْتَرُوا الْضَّلَالَةَ
بِالْهُدَىٰ وَالْعَذَابَ بِالْمَغْفِرَةِ فَمَا
أَصْبَرُهُمْ عَلَى النَّارِ

176. *Tha'leka* (*afar-that-it*)^x (*is*) because that Allah *naazzala*³⁰⁵ (*repetitively descended*) The Book by the right and verily who^r they^z differed in The Book surely (*are*) in an afar conflict.

ذَلِكَ بِأَنَّ اللَّهَ نَزَّلَ الْكِتَابَ
بِالْحَقِّ وَإِنَّ الَّذِينَ آخْتَلُفُوا فِي
الْكِتَابِ لَفِي شِقَاقٍ بَعِيدٍ

177. Not the *berra* (*just and dutiful*) (*is*) that you^z turn/diverge yourⁿ faces towards the *mashreqe* (*sunrise's locus*) and the *maghrebe* (*sunset's locus*) [and,] but the *berra* (*is*): who^p [he] believed by Allah, and The Day The Last, and the

لَيْسَ الْبَرَّ أَنْ تُؤْلُوْ وَجْهَكُمْ قَبْلَ
الْمَشْرِقِ وَالْمَغْرِبِ وَلَكِنَّ الْبَرَّ مَنْ
ءَامَنَ بِاللَّهِ وَالْيَوْمَ الْآخِرَ

²⁹⁸ The words “دُعَاءٌ” = calling for *the near-by*, and “نَدَاءٌ” = calling *the afar*. For lack of better words, I chose: “*invocation*” or “*prayer*” for “دُعَاءٌ” and “*afar-calling*” for the “نَدَاءٌ”.

²⁹⁹ The words *صَمْ بِكُمْ عُمَىٰ*, “*all* are plural nouns while their closest English corresponding entities all are adjectives and hence *no* plural for any except to associate the respective word with a plural noun *people*. Hence, this transliteration.

³⁰⁰ The analogy here is that calling on the *unbelievers* is like a *sheepherder* calling on his animals; the animals hear his voice but *perceive not the meaning of the words*. Implied here is *also* the fact that: some *near by* animals may hear but *responding* is another matter; however, others (*far away*) animals may *not* hear at all. In this analogy the *unbelievers* are likened to the animals, *slighting* them, and suggesting that their *reasoning is deficient*, like that of animals, i.e. they *cannot* take advantage of the good call for Islam. Hence, they are “*deaf, dumb, and blind; thus, they reason not.*”

³⁰¹ The word *طَبِيعَاتٍ* = “*goodies*” = “*goodies*, ”= a feminine gender means any thing *delectable and legitimate*.

³⁰² The word *ادَّةٌ توْكِيدٌ لِضَمِيرِ مُنْصُوبٍ* = “*آياتاً*” = an article of *intensity* for an *objective pronoun*.

³⁰³ The word *بِيَزْكِيهِمْ* “*that's*, and Allah is knowinger, [He] *exculpates, befits/suits* and *blesses*. See *التفاسير* and *اللسان*.

³⁰⁴ This is to imply, and Allah knows best, that how *bold* those people are on how insisting they were on deeds which surely lead them to Hell staying in it constantly. The word *أَصْبَرَ* = *aplastic verb*, i.e. cannot be conjugated, see *اعراب القرآن لـ محمود صافي*.

³⁰⁵ That is *piecemeal*, according to the situation at hand, completing it within about 23 years.

angels, and The Book, and the prophets, and *aa'ta* ([*he gave / -accorded*]) the possession^x over his love (*of*) it^x/Him³⁰⁶ (*to*) the kin possessors, and the orphans, and the poor³⁰⁷, and the path's-son (*wayfarer*) and the requesters and in the necks³⁰⁸ and *aqama*³⁰⁹ ([*he upheld the prescribed obligations of*]) the Prayer^w and *aa'ta* ([*he accorded and fulfilled the obligations of*]) the *Zakata*^{w310} (*prescribed portion of personal possessions*)^w and the fulfillers by their covenant if they^z covenanted, and the *ssa'bereena* (*people of patience*) in the *ba'asa'ew*³¹¹ (*penury-tension*)^w and the *dharra'ew*³¹² (*distress due to adversity*) and at time of the *ba'ase*³¹³ (*intense:warfare/torment/fight*); those (are) who^r *ssadaqa* (*they^r had always-enforced-the-truth*), and those they (are) the *mottaqona* (*they who reverentially guard against Allah's displeasure*).

وَالْمَلِئَةِ وَالْكِتَبِ وَالنَّبِيِّنَ
وَءَاقَ الْمَالَ عَلَىٰ حُبِّهِ ذُو
الْفَرِيْدِ وَالْيَتَمَّيِ وَالْمَسِكِينَ وَابْنَ
السَّبِيلِ وَالسَّاَلِيْنَ وَفِي الرِّقَابِ وَأَقَامَ
الْأَصْلَوَةَ وَءَاقَ الْزَّكَوَةَ وَالْمُوْفَوْتَ
بِعَهْدِهِمْ إِذَا عَاهَدُوا وَالصَّابِرِينَ فِي
الْبَاسَاءِ وَالضَّرَاءِ وَجِنَّ الْبَأْسِ
أُولَئِكَ الَّذِينَ صَدَقُوا وَأُولَئِكَ هُم
الْمُتَّقُونَ

178. O, you who^r they^z believed, (*bad been*) written on you^b the *qessasso* (*Lawful retribution*) in the murderees: the free by the free, and the slave by the slave, and the female by the female, so whomever [*he*] (*bad been*) remitted for him³¹⁴ of his brother³¹⁵ a thing, then *etteba'on* (*close-following*) by the *ma'roofe* (*popularly acceptable and not Sharey'ah disapproved maxim*) and *adda'on*³¹⁶ (*personally delivering or performing one's full obligations*) to him by *ehsanen* (*rendering benevolence and ultimate beautiful and adorned deed/say*); *tha'leka* (*afar-that-it*)^x (*is*) a mitigation from yourⁿ Lord and a mercy^w; so whoever [*he*] transgresses after *tha'leka*, surely for him (*is*) a painful torment.

يَأَيُّهَا الَّذِينَ إَمَّنُوا كُتُبَ عَلَيْكُمْ
الْقِصَاصُ فِي الْقَتْلَى الْحُرُّ بِالْحُرُّ
وَالْعَبْدُ بِالْعَبْدِ وَالْأُنْثَى بِالْأُنْثَى
فَمَنْ عَفَّ لَهُ مِنْ أَخِيهِ شَيْءٌ فَاتِّبَاعُ
بِالْمَعْرُوفِ وَإِذَا إِلَيْهِ بِالْحَسْنَى
ذَلِكَ تَحْفِيفٌ مِنْ رَبِّكُمْ وَرَحْمَةٌ
فَمَنْ أَعْتَدَى بَعْدَ ذَلِكَ فَلَمْ
عَذَابٌ أَلِيمٌ

179. And for you^b in the *qessa'sse* (*Lawful: retribution/retaliation*) (*is*) a life^{w317} O, the *albab's*³¹⁸ (*hearts/intellects*)'s possessors,

وَلَكُمْ فِي الْقِصَاصِ حَيَاةٌ يَتَّقِلُ

³⁰⁶ There is another *interpretive* reading of "Him" instead "it." The "Him" implying *Allah*, i.e. because of personal love of *Allah*, the person gives his/her wealth to the stated categories of people.

³⁰⁷ For the words "مساكين" "*فقراء*", see the *Lexicon* attached to this *Translation* for the distinction. The word "poor" stands for the *singular* or the *plural*, although some time for the *plural*: "poor-people."

³⁰⁸ The Qur'anic expression "for the neck" means paying the needed *funds* for *freeing a slaved person*.

³⁰⁹ The word "أقام" = "stood/upheld/sustained/maintained". But first what is the meaning of: "أقام" = "أداة" بمعنى أبقى أو استمر على دوام والدوم هو الحضور في زمان ومكان معين، معروف لدى الحاضر مسبقاً"

So, "يقيمون" means they: (1) *Maintain*, in the sense of *continuedness and keep up of all the prescribed obligations*, as in this *Ayah* (S2: 3). Also "أقام" has another "sharey'ah" *prescribed meaning* of: (2) *called or upped to perform the Prayer itself*, as in the *Ayah*: "And when you^g were in them, then you^g upped for them (*the second call for* the Prayer," (S4: 102). Note: *Prayer and how to be done was established and reveled by Allah*. Hence people do *not establish Prayer* they *only maintain and perform it*.

³¹⁰ See the *Lexicon* attached to this *Translation* for the word *Zakah* and its *implications of augmentative blessedness*.

³¹¹ The Arabic word "*ba'asa*" has several meanings: (1) tension due to peury (extreme need); (2) hardship; (3) hunger; (5) misery; (6) or may be the combination of all stated meanings, (1) through (6). See the *Lexicon* attached to this *Translation* for more elaboration on this.

³¹² The Arabic word "*Al-dharrd*" means *distress out of adversity* and *people* who *render support*.

³¹³ The Arabic word "*Al-Ba'a'se*" means: (1) warfare or (2) intense torment or (3) mighty fight.

³¹⁴ The pronoun "him" here refers to the murderer.

³¹⁵ The word "brother" here is *brother in Islam* who is really the *relative of the victim* (the murdered).

³¹⁶ With respect the word "addon," = "أداء," it is to be noted that it means: *personally performing (one's obligations)*, e.g.: a *payer* must pay the payment to the *payee in person* or in certain circumstances the *payee's legal representative*. This is in *contrast* to "*waffa*" = "وَفِي" *paid the full obligations in any way*.

³¹⁷ That is "saving" of life in the form of deterrence.

³¹⁸ See the *Lexicon* attached to this *Translation* for The Qur'an's *characterizations* of "ذو الألباب" = the *albab's* possessors.

la'alla (craving currently unavailable deed that, perhaps) you^b tattaqoona (you^c reverentially guard not to displease Allah)³¹⁹.

الْأَلْبَبِ لَعَلَّكُمْ تَتَّقُونَ

كُتِبَ عَلَيْكُمْ إِذَا حَضَرَ أَحَدُكُمْ
الْمَوْتُ إِنْ تَرَكَ خَيْرًا الْوَصِيَّةُ
لِلْوَالِدَيْنَ وَالْأَقْرَبِينَ بِالْمَعْرُوفِ
حَقًا عَلَى الْمُتَّقِينَ

فَمَنْ بَدَّلَهُ بَعْدَمَا سَمِعَهُ فَإِنَّمَا
إِثْمَهُ عَلَى الَّذِينَ يَبْدَلُونَهُ إِنَّ اللَّهَ
سَمِيعُ عَلِيمٌ

فَمَنْ خَافَ مِنْ مُوصَنِ حَنْفًا أَوْ إِثْمًا
فَأَصْلَحَ بَيْنَهُمْ فَلَا إِثْمَ عَلَيْهِ إِنَّ
الَّهَ غَفُورٌ رَّحِيمٌ

يَأَيُّهَا الَّذِينَ إِمَّا تَبَرَّأُوا مِنْ كُتُبِ
الصِّيَامِ كَمَا كُتِبَ عَلَى الَّذِينَ
مِنْ قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ

أَيَّامًا مَعْدُودَاتٍ فَمَنْ كَانَ مِنْكُمْ
مَرِيضًا أَوْ عَلَى سَفَرٍ فَعَدَّةٌ مِنْ أَيَّامِ
أُخْرَى وَعَلَى الَّذِينَ يُطِيقُونَهُ
فَدِيَّةٌ طَعَامٌ مُسْكِنٌ فَمَنْ تَطَوَّعَ
خَيْرًا فَهُوَ خَيْرٌ لَهُ وَأَنْ تَصُومُوا
خَيْرٌ لَكُمْ إِنْ كُنْتُمْ تَعْلَمُونَ

شَهْرُ رَمَضَانَ الَّذِي أُنْزِلَ فِيهِ
الْقُرْءَانُ هُدًى لِلنَّاسِ وَبِيَنَتِ
مِنَ الْهُدَى وَالْفُرْقَانِ فَمَنْ شَهَدَ
مِنْكُمُ الشَّهْرَ فَلِيَصُمِّمْهُ وَمَنْ كَانَ
مَرِيضًا أَوْ عَلَى سَفَرٍ فَعَدَّةٌ مِنْ أَيَّامِ

180. (Had been) written on you^b if/when *hadbara*³²⁰ (attended at predetermined time and place) the death *ahada* (a lone/any one) of you^b *en* (if) [he] left *khayran* (lawful: possessions/ desirables) the will^w (*is*) for both the begetters (parents) and the closest-kins by the *ma'aroofa* (popularly acceptable and not *Sharey'ah* disapproved maxim), an (absolute)-right³²¹ on the *muttaqeena* (reverential guarders against Allah's displeasure).

181. So whoever [he] substituted it^x after what [he] heard it^x then verily only its^x sin (*is*) on whom^r they^z substitute it^x; verily Allah (*is*) *Sa'meon* (Acute-Hearer/ Enabler of others to hear/ favorable Answerer to prayer), Omniscient.

182. So whoever [he] feared/knew³²² of a bequeather *janafan* (intentional unjust-swerving in the will) or a sin then [he] reconciled among/between them, then no sin (*is*) on him; verily Allah (*is*) *Ghafooroon* (iterative Forgiver), *Raheemon* (iterative mercy Giver).

183. O, you who^r they^z believed (*had been*) written on you^b the fasting^x just-as (*it^x had been*) written on whom^r of before you^b *la'alla* (craving currently unavailable deed that, perhaps) you^b tattaqoona³²³ (you^c reverentially guard not to displease Allah).

184. Days *ma'adoda'ten*^w (a few/ countables)^w so whoever of you^b [was]: ill or on a travel, then a number^w³²⁴ of other days; and on whom^r *youtteygo* ([they^z] endure/ with hardship fast) it^x a ransom^w *tta'aamo*^x (wheat/ edible/ food-grains)^x (*to*) a poor; so whoever [he] volunteered *khayran* (increased the ransom^w) so it^x (*is*) *khayron* (choicer/ superior/ worthier) for him; and *en* (*if*) you^z fast (*it^x is*) *khayron* for you^b if you^c were knowing.

185. Month (of) *Ramadhan*^x which^x (*is*) in it^x (*had been*) descended The Qur'an, a divine-guidance^x for the mankind, and evidences-she^{ym} of the divine-guidance^x and the Criterion³²⁵; so whoever of you^b witnessed (*lived/ coexisted*) the month^x so let fast it^x [he]; and whoever [he] [was]: ill or on a travel, then a number^w of other days; Allah wants by you^b the

³¹⁹ The word “تَتَّقُونَ”=“*tataqoon*,” based on the Arabic word “*waqa*,” linguistically meaning: *took all the precautions to secure and protect (any thing) from any harm*. Hence, “*tataqoon*” means: you “reverentially guard against Allah's displeasure” by adhering to Allah's Criteria of prescription and proscription. There is no English equivalent for “*taqwa*,” i.e. reverential guarding against Allah's displeasure. See the Lexicon attached to this Translation for both “*tataqoon*” and “*taqwa*.”

³²⁰ The word “حضر” means *currently existing* i.e. *being at hand* or *at immediate attendance* on the basis of an *already presumed knowledge* of such an *existence in terms of time and place*, such as a student who knows *when* and *where* to attend his class. In the case of “*death*” although *no one* knows “*where*” or “*when*” nevertheless, such *potential existence* could *materialize any time and any where* and “*death*” *knows when and where to be present*.

³²¹ The Arabic text says: “*حقاً*,” not “*حق*,” i.e. the word “*حقاً*”= absolute objective noun, used for *strengthening*, indicating that such a right, and Allah knows best, is an *emphatic right*. See *أعراب القرآن، محمود صافي*.

³²² The word “خاف” carries *dual* meanings: (1) *feared* and (2) *knew*. Both meanings could apply. See *اللسان*.

³²³ See the Lexicon attached to this Translation for both “*tataqoon*” and “*taqwa*.”

³²⁴ That is equal to the number of days *not fasted*.

³²⁵ The word “Criterion” means a *distinctive Law*, i.e. the Law that separate right from wrong, such as that which was give to *Mosa* (Moses), peace [be] upon him, and The Qur'an The Supreme, revealed to Mohammad (SAWS), both are considered to be the “Criteria.”

ease and not wants [H] by you^b the *usra* (*hardship/-difficulty*); and to complete the *eddata*^w (*prescribed-period*)^w and to *toka-bbero*³²⁶ (*to say: Allaho Akbar*) Allah over what [He] divinely-guided you^b and *la'alla* (*craving currently unavailable deed that/ perhaps*) you^b thank you^z.

أَخْرَى يُرِيدُ اللَّهُ بِكُمُ الْيُسْرَ وَلَا
يُرِيدُ بِكُمُ الْعُسْرَ وَلَكُمْ حِلْمُوا
الْعَدَةُ وَلَتُكَبِّرُوا اللَّهَ عَلَى مَا
هَدَنَكُمْ وَلَعَلَّكُمْ تَشَكُّرُونَ

١٦٥

186. And if asked you^g My *eba'de* (*worshippers/ submitters-slaves*) *a'nney*³²⁷ (*about Me*), so verily I am near; [I] answer the prayer's/ invoker's prayer^w/ invocation^w if [he] prayed-for/ invoked [Me]; so let *yestajeebo*³²⁸ (*they^z compliantly-answer*) for Me and let believe they^z by Me, *la'alla* (*craving currently unavailable deed that/ perhaps*) they *yarshodoona*³²⁹ (*they^z maturely-discern and adhere to the right*).

وَإِذَا سَأَلَكَ عِبَادِي عَنِ فَلَنِ قَرِيبٍ
أَحِبُّ دَعْوَةَ الدَّاعِ إِذَا دَعَانِ
فَلَيُسْتَجِيبُوا لِي وَلَيُؤْمِنُوا لِعِلْمِهِ
يَرْشُدُونَ

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187. (*Had been*) legitimized for you^b night (*of*) the fasting the *rafatho*³³⁰ (*sexual intercourse, talk about sex, intimacies leading to sex*) to yourⁿ women; they^y (*are*) *lebason*³³¹ (*reposefulness/-spouse/ chasteness*) for you^b and you^f (*are*) *lebason* for them^y; Allah knew surely you^b were *takhtanona*³³² (*committing perfidy to*) yourⁿ selves^w; so [He] relented on you^b and [He] pardoned *a'n* (*regarding*)³³³ you^b; hence, now *ba'shero*³³⁴ (*let-you^z: mutually touch their bare-skin, engage in sexual intimacy^x or its^x foreplay*) them^y and *ebtagho*³³⁵ (*let-earnestly quest you^z*) what Allah wrote for you^b; and let-eat you^z and let-drink you^z until manifests for you^b the white thread from the black thread of [the] dawn; afterwards let-conclude you^z the fasting to the night, and let not *toba'shero* them^y while you^f (*are*) anchorites³³⁶ in the mosques; *telka*^w (*she-that afar-it / those*)^w (*are*) Allah's limits^w; so let-not near it^w you^z; like *tha'leka* (*afar-that-it*)^x Allah manifests His *Aya'te*^w (*messages*) for the mankind *la'alla* (*craving currently unavailable deed that, perhaps*) they, *yattaqoona* (*they reverently guard not to displease Allah*).

أَحْلَّ لَكُمْ لَيْلَةَ الصِّيَامِ الْرَّفَثُ إِلَى
نَسَابِكُمْ هُنْ لِيَاسٌ لَكُمْ وَأَنْتُمْ لِيَاسٌ
لَهُنَّ عِلْمَ اللَّهُ أَنَّكُمْ كُنْتُمْ
يَخْتَانُونَ أَنْفُسَكُمْ فَتَابَ اللَّهُ عَلَيْكُمْ
وَعَفَا عَنْكُمْ فَالْفَنَنَ بَشَرُوهُنَّ
وَابْتَغُوا مَا كَتَبَ اللَّهُ لَكُمْ وَكَلَوْا
وَأَشَرَبُوا حَتَّىٰ يَتَبَيَّنَ لَكُمُ الْخَيْطُ
الْأَبْيَضُ مِنَ الْخَيْطِ الْأَسْوَدِ مِنَ الْفَجْرِ
ثُمَّ أَتَمُوا الصِّيَامَ إِلَى الْأَيْلَ وَلَا
تُبَشِّرُوهُنَّ وَأَنْتُمْ عَنِكُفُونَ فِي
الْمَسْجِدِ تِلْكَ حُدُودُ اللَّهِ فَلَا
تَقْرِبُوهَا كَذَلِكَ يَبْيَسُ اللَّهُ أَيْمَنِهِ
لِلنَّاسِ لَعَلَّهُمْ يَتَقَوَّنُ

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³²⁶ The word “*tokabero*”= “تَكْبِرُوا” = to say: “اللَّهُ أَكْبَرُ”= *Allaho Akbar*= *Allah antecedents/predates all and everything, also Allah is bigger than all and everything*. Such say is the highest degree of glorifying and deifying Allah, SWT. See **القرطبي**

³²⁷ See the Lexicon attached to this Translation regarding “عَنْ”

³²⁸ The word “*يُسْتَجِيبُ*” is rooted in “*استجابة*” meaning: favorably/compliantly responded, not just responded. See **الهادى**.

³²⁹ See the Lexicon attached to this Translation for the word **الرشد**.

³³⁰ The word “رَفَثٌ” means: (1) *sexual intercourse, talk about it, vulgarity leading to it*, (3) *filth*.

³³¹ The word “*لباس*” has myriads of linguistic as well as figurative meanings. Any and perhaps most if not all of them could apply in this locution: “they^y are a *lebason* (*spouse, reposefulness, chasteness, usufruct, gratification*) for youⁿ and you^f (*are*) *lebason* for them^y” As *lebason* linguistically, means: (1) inner-clothing (i.e. the *under-wear* that *comes in direct contact with a bare-skin*, (2) dressing of the pudenda, (3) protective dress, *vis-à-vis* heat/cold; (4) wear, figuratively, means: (5) cover with: (a) clothe, (b) mail, (c) darkness, i.e. to obstruct vision. (6) Spouse, (7) reposefulness, chasteness (8) usufruct, (9) gratification, (10) sweeping: (a) fear or (b) hunger/indigence, or (c) *taqwa* (*personal reverential guarding against Allah's displeasure*). See **البصائر** and **اللسان**.

³³² The word “*takbtanona*,” “*you commit perfidy*” for the Arabic word “يَخْتَانُونَ” is meant to show that “يَخْتَانُونَ” is different than “يَخْوِنُونَ” as “يَخْوِنُونَ” is simple “cheating;” but “يَخْتَانُونَ” is much stronger, as it means *cheating on some thing one is entrusted to guard*. I know of no English word for “يَخْتَانُونَ” per se.

³³³ See the Lexicon attached to this Translation for the effect of the letter س when added to a word.

³³⁴ The word “لَامِسُ” has many meanings, among them: (1) *mutually touched the bare-skin without any barrier*; and (2) *بَاشَرَ* = “لَامِسُ” the *man's bare body touched the bare body of the female*; and (3) *لَامِسُ* means commenced performing a specific function. And so **اللِّمَاسَةُ** = **اللِّمَاسَةُ** is a figurative speech or *metonymy for intimate sexual relation*.

³³⁵ The word “*ابْتَغُوا*” is based on the word *طلب حثينا* = “*ابْتَغَى*” meaning: *earnestly-quested*.

³³⁶ The word “*anchorites*”= “*عَاكِفُونَ*” in the sense of period of seclusion, retirement, or solitude of withdrawal for prayer, meditation, and study of Allah's commands.

188. And let-not you^z eat* yourⁿ possessions^w among you^b by the falsehood^x and (*let-not*) *todo* (*you^z utter/articulate*) by it^w to the rulers to you^z eat *fa'reeqan* (*band/portion*) of the mankind's possessions by the sin, while you^f know.

189. Ask you^g they^z a'� (regarding) the new-moons^w; let-say[you^z]:
 it^w (all are) appointments for the mankind and the *Hajj* (pilgrimage); and not the *berro* (that which is just and dutiful) (is) by that *ta'ato* (you^z: come-to/ self-bring) the houses from its^w backs; [and,] but the *berra*³³⁷ (=berro) (is) who^p [he] *ettaqa*, (he had reverentially guarded not to displease Allah); and *aa'to* (let-you^z come to/ self-bring) the houses from its^w (front) doors; and *ettaqo* (let-you^z reverentially guard not to displease) Allah, *la'alla* (craving currently unavailable deed that/ perhaps) you^b prosper.

يَسْأَلُونَكَ عَنِ الْأَهْلَةِ قُلْ هَيْ مَوَاقِيتُ لِلنَّاسِ وَالْحَجَّ وَلَيْسَ اللَّهُ بِأَنْ تَأْتُوا الْبَيْوَتَ مِنْ ظُهُورِهَا وَلَكِنَّ اللَّهَ مَنْ أَتَقَنَ وَأَتَوْا الْبَيْوَتَ مِنْ أَبُوبِهَا وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُفْلِحُونَ

190. And let-mutually fight you^z in Allah's path whom^r they^z mutually fight you^z; and let-not transgress you^z; verily, Allah likes not the transgressors. **وَقَاتِلُوا فِي سَبِيلِ اللَّهِ الَّذِينَ يُقْتَلُونَكُمْ** **وَلَا تَعْتَدُوا إِنَّ اللَّهَ لَا يُحِبُّ** **الْمُعْتَدِلِينَ** :

وَاقْتُلُوهُمْ حَيْثُ ثَقْتُمُوهُمْ وَأَخْرُجُوهُمْ مِنْ حَيْثُ أَخْرَجُوكُمْ وَالْفَتْنَةُ أَشَدُ مِنَ الْقَتْلِ وَلَا تُقْتِلُوهُمْ عِنْدَ الْمَسْجِدِ الْحَرَامِ حَتَّى يُقْتَلُوكُمْ فِيهِ فَإِنْ قُتِلُوكُمْ يُقْتَلُوهُمْ كَذَلِكَ جَزَاءُ الْكَفَرِينَ

192. Then *en(ij)* desisted they^z so verily Allah (*is*) *Ghafooroon* (iterative Forgiver), *Raheemon* (multitudinous mercy Giver). فَإِنْ أَنْهَوْا فَإِنَّ اللَّهَ غَفُورٌ رَّحِيمٌ

193. And let-mutually fight them you^z until/so-that not (*there*)
 be a *fitnaton*^w (*unbelief/ engaging in sinful/ immoral/ unpraised*
deed/say)^w and the religion be for Allah; so *en (jf)* desisted
 they^z then no aggression except on the *dha'lumeena*³⁴⁰
 (*injustice-doers*). وَقَاتُلُوهُمْ حَتَّىٰ لَا تَكُونَ فِتْنَةٌ
 وَيَكُونُ الَّذِينَ لَهُ فَإِنْ أَنْتُمْ فَلَا
 عُدُوٌّ إِلَّا عَلَى الظَّالِمِينَ

194. The month [the] sacred by the month [the] sacred, and the (divine) proscriptions^{w341} (are) *Qessasson* (Lawful: retribution/ retaliation for equality); so whoever aggressed [he] on you^b so let-aggress you^z on him by like what aggressed [he] on you^b; and *etqaqo*(let you^z reverentially guard not to displease) Allah; and let-know you^z that Allah (is) with the *mut'aqueena*(reverential guarders against Allah's displeasure).

*Here "eat" means legitimize/make legitimate. اكل مال الغير = eat other's funds legitimized other's funds for own self.

337 *Al-berra* / *Al-berro* are same, only the Arabic grammar makes the difference in the nunnation.

³³⁸ The word “**لَقَّبَ**” rooted in “**لَقَقَ**” which stands for several meanings: (1) met, (2) grabbed, (3) sighted due to sharp vision by the seer, that is “**أَدْرَكَهُ بِيَبْصُرَهُ لَحْدَةً فِي النَّظَرِ**” respectively. See **البَصَارَ** and **اللِّسَانَ**. I chose “**grabbed**” as it obviously *includes* “**met**” and “**sighted**” as you cannot *grab* without “**sighting**” and “**meeting**.”

³³⁹ The word “*fitnah*” has several meanings, among them: (1) unbelief; (2) temptation; (3) misfortune; (4) discord; (5) sedition; (6) trial; (7) punishment; (8) civil strife; (9) seduction from the truth; (10) tumult. According to Ibn Abbas, the word “*fitnah*” means unbelief.

³⁴¹ The word “الحرمات” = “the divine proscriptions.” See [اللسان و القرطبي](#).

195. And let-expend you^z in Allah's path; and let-not cast you^z by yourⁿ hands^w to the *tabloka'te*³⁴² (*any thing that causes/ leads to perdition*)^w; and *ahseno* (*let-[you^f] render meritorious deeds*); truly Allah loves the benefactors.

196. And let-conclude you^z the *Hajja* (*greater*³⁴³ *pilgrimage*) and the *Umra*^{w344} (*the lesser pilgrimage*)^w for Allah; so *en (if)* (*had been*) constrained you^c then whatever *istaysara* (*is easily-availed*) of the *had'ye* (*sacrificial animals*)^x; and let-not shave you^z yourⁿ heads until the offering^x reaches³⁴⁵ its^x place (*of sacrifice*); then whoever of you^b [was]: ill or by him an annoyance of his head, then a ransom^w of a fasting^x or a charity^w or *nosoken*³⁴⁶ (*worship-commands/ especially concerning Hajj, i.e. pilgrimage to Mecca, e.g.: offering*)^x; then if felt-secured you^c then whoever [he] delighted (*himself*) by the *Umrat'e*^w to the *Hajja*^x then whatever *istaysar* of the *had'ye*^x; then whoever [he] found not then fasting^x three days in the *Hajje*^x and seven if/when returned (*home*) you^c; *telka*^w (*she-that afar-it*^w / *those*^w) (*are*) ten complete (*days*); *tha'leka* (*afar-that-it*)^x (*is*) for whom^p [he] was not his family vicinages (*of*) The Mosque^x [The] Sacred^x and *ettaqo* (*let you^z reverently guard not to displease*) Allah, and let-know you^z that Allah (*is*) hard (*in*) the punishment.

197. The *Hajjo*^x (*pilgrimage*)^x (*are*) *ash'buron*^{x347} (*months*)^x *ma'alon*^w (*already: countables/ known*)^w; so whoever [he] fore-ordained in them^y the *Hajja*, then neither *rafatha*³⁴⁸ (*sexual intercourse/ talk about intercourse/ action leading to it*), nor *fosooqa*³⁴⁹ (*rebellion vis-à-vis Allah's command*), nor a disputation in the *Hajje* (*pilgrimage*); and what you^z do of *khayren*^x (*lawful: goodness/ desirables*) Allah knows it^x; and let-cater you^z (*your selves*); so verily *khayra* (*choicer/ superior-/ worthier*) (*of*) the

وَأَنفَقُوا فِي سَبِيلِ اللَّهِ وَلَا تُلْقُوا
بِأَيْدِيْكُمْ إِلَى الْتَّلْكَةِ وَأَحْسِنُوا إِنَّ
اللَّهَ يُحِبُّ الْمُحْسِنِينَ

وَأَتَمُوا الْحَجَّ وَالْعُرْمَةَ لِلَّهِ فَإِنَّ
أَحْصَرْتُمْ فَمَا أَسْتَيْسِرُ مِنَ الْهَدِيِّ
وَلَا تَحْلِقُوا رُءُوسَكُمْ حَتَّى يَلْعَغَ
الْهَدِيِّ حَلْمَهُ فَمِنْ كَانَ مِنْكُمْ
مَرِيضًا أَوْ بَعْدَ أَذَى مِنْ رَأْسِهِ
فَفَدِيَّةٌ مِنْ صَيَامٍ أَوْ صَدَقَةٍ أَوْ
نُسُكٍ فَإِذَا أَمْتَمْ فَمِنْ تَمْتَعَ
بِالْعُرْمَةِ إِلَى الْحَجَّ فَمَا أَسْتَيْسِرُ مِنَ
الْهَدِيِّ فَمِنْ لَمْ يَسْجُدْ فَصَيَامٌ ثَلَاثَةَ
أَيَّامٍ فِي الْحَجَّ وَسَيْعَةٌ إِذَا رَجَعْتُمْ
تَلْكَ عَشْرَةَ كَامِلَةً ذَلِكَ لِمَنْ لَمْ
يَكُنْ أَهْلَهُ حَاضِرٍ حَاضِرٌ الْمَسْجِدُ الْحَرَامُ
وَاتَّقُوا اللَّهَ وَاعْلَمُوا أَنَّ اللَّهَ شَدِيدُ

الْعِقَابِ

الْحَجُّ أَشْهُرٌ مَعْلُومَاتٌ فَمَنْ فَرَضَ
فِيهِنَّ الْحَجَّ فَلَا رَفَثٌ وَلَا فُسُوقٌ
وَلَا جِدَالٌ فِي الْحَجَّ وَمَا تَفَعَّلُوا
مِنْ خَيْرٍ يَعْلَمُهُ اللَّهُ وَنَزَّدُوا فَإِنَّ

³⁴² The word “*the-tahlokah*” = **التلهك**” has no English equivalent *per se*, as it means: *any thing* that can be considered as “*causing or leading to perdition*.” However, many people tend to emphasize and almost stop at the *apparent linguistic meaning* of this great Ayah, in the sense of urging people *not* to cast their *power* = “*إيد*” to their own *perdition*. For example: jumping from *unreasonable height*, *not praying*, *engaging in an ill-treatment of the parent*, etc. Such understanding, although *not far-fetched*, in fact such Ayah falls mostly in the *category of urging people to expend in the cause of Allah*, “*in the way of Allah*.” = “*Jehad*” = **الجهاد**” The whole expression: “*and let not cast you^z by yourⁿ hands^w to the-tahlokah (any thing that causes or leads to perdition)*” means do *not* cause damage to your selves by your own power (“*yourⁿ hands*”) through abstaining from *expending in the cause of Allah* (i.e. the *Jehad*) or (*withdrawing from a Jehad in progress*). Such an *abstention* or a *withdrawal* really tantamounts to “*the-tahlokah*;” thus, it is *self-damaging and leading to self-perdition*.

³⁴³ The greater *Hajj* means the *full Hajj* at *specified dates, times, and being in the right places* doing all the *prescribed rituals*.

³⁴⁴ The lesser *Hajj* or the *Umrah* means going to Makkah *any time*, visiting the Sacred Mosque, circumambulating around the *Ka'abah*, and making the *Sa'ey* (*walking hurriedly*) between the two mounts of *As-Safa* and *Al-Marwa* and performing the other prescribed rituals.

³⁴⁵ Means slaughtered for the intended purpose of a sacrifice.

³⁴⁶ The word *Nosoken* (*any worship relating to the pilgrimage, such as gift a person gives the needy or the poor intending by it Allah's name*) See **الراغب**.

³⁴⁷ *ash'buron* = **أشهور** = plural of *paucity*, versus *sho'booroon* = **شهور** = plural of *multiplicity*, implying *limited/ small number*.

³⁴⁸ See the *Lexicon attached to this Translation* for the full meaning of this word.

³⁴⁹ See the *Lexicon attached to this Translation* for an elaboration on this important word, *fasooeen* = **الفاسقون**.”

za'de (traveler's stock of provision) (is) the *taqwā*^w (having sufficient za'de for the Hajj)^w and *ettago'ne*³⁵⁰ (let reverently guard you^z against My displeasure), O possessors (of) the *alba'be*³⁵¹ (hearts-intellects).

الْأَلْبَرْ

198. Not on you^b a *jonahon*³⁵² (*sin*) that *tabtagho*³⁵³ (*you^z earnestly-quest*) munificence³⁵⁴ from yourⁿ Lord; so if/when *afadhtom*³⁵⁵ (*you^c group-rushed*) from *Arafa'*^{te}w then let-remember you^z Allah at [The] Monument^x The Sacred^x; and let-remember Him you^z just-as [He] divinely-guided you^b while *en* (*albeit*) you^c were before it^x³⁵⁶ surely of the strayers.

أَفَلَمْ يَرَوْا إِلَى مَا فِي السَّمَاوَاتِ وَالْأَرْضِ^{١٣١}

199. Afterwards *afeedho* (*let-group-rush your*) from whence *afadha* (*group-rushed*) the mankind; and *istaghfero*³⁵⁷ (*let-see your* *forgiveness*) (*from*) Allah; verily Allah (*is*) *Ghafoorom* (*iterative Forgiver*), *Raheemon* (*iterative mercy Giver*).

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خَلَةٌ

201. And of them who^p [he] says: *O, our Lord aa'tena* (*let-accord-/give us* [You^s]) in the world^w *hasanatan*^w (*meritorious-deed*)^w and in the Hereafter^w *hasanatan*^w; and let-[You^s] preclude us (*from*) the Fire's^w torment.

وَمِنْهُمْ مَنْ يَقُولُ رَبَّنَا إِنَّا فِي
الْدُّنْيَا حَسَنَةٌ وَفِي الْآخِرَةِ حَسَنَةٌ
وَقَوْنَا عَذَابَ النَّارِ

202. Those, for them (*is*) a lot of what earned they^z; and
Allah (*is*) swift (*in*) the reckoning.

أَوْلَئِكَ لَهُمْ نَصِيبٌ مِّمَّا كَسَبُوا

203. And let-remember you^z Allah in days^x *ma'adoda'ten*^w (i.e. those that are: numbered/known)^w; so whoever hastened [he] in two days then no sin (is) on him, and whoever delayed [he] then no sin (is) on him, for whom^p *ettaqa*³⁵⁹ (he had reverentially guarded not to displease Allah); and *ettaqa* (let you^z reverently guard not to displease) Allah; and let-know

وَادْكُرُوا اللَّهَ فِي أَيَّامٍ مَعْدُودَاتٍ
فَمَنْ تَعَجَّلَ فِي يَوْمَيْنِ فَلَا إِثْمَ عَلَيْهِ
وَمَنْ تَأْخَرَ فَلَا إِثْمَ عَلَيْهِ لِمَنْ أَتَقَى
وَاتَّقُوا اللَّهَ وَاعْلَمُوا أَنَّكُمْ إِلَيْهِ

³⁵⁰ The letter “نون الوقاية او العماد، حيث لا يُستغنى عنها” in “فأنتقون” by Arabic (*linguistic*) Rule, is called **التحفيف** “التحفيف” which precedes the speaker’s pronoun “ي” in “فأنتقون” = “alleviation, lightening” or Ayat’s end harmony (*rhyme*). See إعراب القرآن، لمحمود صافي

³⁵¹ See the *Lexicon* attached to this Translation for The Qur'an's *characterizations* of "الآباء" = the *albab's* possessors.

³⁵² See the *Lexicon* attached to this *Translation* for the meaning of the word “جناح” figuratively taken to symbolize the *inclination* to sin or the *sin* itself. So, no “جناح” = no sin.

³⁵³ The word “طلب حثيثاً” = “إبْتَغَى” meaning: *earnestly-quested*.
For details, see the notes to the relevant section.

354 By trading with one another for example.

³⁵⁵ The word “أَفْيَضُوا” comes from “الْأَفْصَادُ” which means a *crowd of people rushing from one place to another*.

³⁵⁶ The pronoun “it^x” here refers to the *aright-guidance*= “**هُدًى**” or “The Qur'an” the coming of Prophet Mohammad (SAWS), all of which are *masculine*; hence the reference is in the *masculine* form, *it^x*.

³⁵⁷ The word “طلبو العفوان” = “استغفروا” = “let seek forgiveness [you].” In English there is no seemly way to say: “استغفروا” per se. So I settled for saying: “let seek forgiveness [you].”

³⁵⁸ The word “خلق” has two *similar* but *distinct* meanings: (1) good portion, or (2) the good traits of a person for which he is praised for it. See *الهادى*.

³⁵⁹ That is during and after the *Hajj*, the person must continue to do the *prescribed* and *avoid the proscribed* duties.

you^z verily you^b (are) to Him (to be) thronged.

204. And of the mankind who^p marvels you^g his say in the life^w (of) the world^w and [he] (cites) Allah (to) witness on what (is) in his heart, while he (is) aladdo (fiercest/most-contentious of) the khessa'me (disputants/adversaries).

205. And when³⁶⁰ *tawalla*³⁶¹ (he: turned away/possessed leadership), [he] endeavored³⁶² in the land^w/Earth^w to corrupt in it^w and perishes [he] the *bartha*³⁶³ (tillage/lot/faith) and the offspring³⁶⁴, and Allah likes not the corruption.

206. And if³⁶⁵ (had been) said for him: *ettaqey* (let-reverently-guard [you^w] not to displease) Allah, took-she^w him the prestige^w³⁶⁶ by the sin; so his sufficiency³⁶⁷ (is) Hell^w and surely wretched the *meha'do* (bed/resting-place/cradle/fixed expanse).

207. And of the mankind who^p [he] sells³⁶⁸ himself^w *ebtegha'a* (in an earnest-quest of) Allah's delight^w and Allah (is) *Ra'oofon*³⁶⁹ (iteratively Forbearer/Clement) by the *eba'de* (worshippers/submitters/slaves).

208. O, you who^r believed they^z let-enter you^z in the *sel'me* (peace/Islam) *ka'fatan*³⁷⁰ (altogether^w); and let-not *tatta'be'o*³⁷¹ (closely-follow you^w) steps^w of the Satan; verily he (is) for you^b a foe³⁷² manifester.

209. Then *en*(if) slipped you^c from after what came-she^y (to) you^b the evidences-she^y then let-know you^z that Allah (is) Mighty, *Hakeemon*³⁷³ (infinite *hekmah*³⁷⁴ Possessor).

تَحْشِرُونَ

وَمِنَ النَّاسِ مَنْ يُعَجِّبُكَ قَوْلُهُ فِي الْحَيَاةِ الدُّنْيَا وَيُشَهِّدُ اللَّهَ عَلَىٰ مَا فِي قَلْبِهِ وَهُوَ أَلَدُ الْخَصَامِ

وَإِذَا تَوَلَّ سَعَىٰ فِي الْأَرْضِ لِيُفْسِدَ فِيهَا وَيُهَلِّكَ الْحَرَثَ وَالنَّسْلَ وَاللَّهُ لَا يُحِبُّ الْفَسَادَ

وَإِذَا قِيلَ لَهُ أَتَقَ اللَّهُ أَحَدُهُ الْعَزَّةُ بِالْإِلَّمِ فَحَسِبَهُ جَهَنَّمْ وَلَيَعْسَى الْمَهَادِ

وَمِنَ النَّاسِ مَنْ يَشْرِي نَفْسَهُ أَبْتِغَاءَ مَرَضَاتِ اللَّهِ وَاللَّهُ رَءُوفٌ بِالْعِبَادِ

يَتَّبِعُهَا الَّذِينَ إِمَانُوا أَدْخَلُوا فِي الْسَّلَمِ كَافَّةً وَلَا تَتَبَعُوا خُطُوبَ الْشَّيْطَنِ إِنَّهُ لَكُمْ عَدُوٌّ مُّبِينٌ

فَإِنْ زَلَّتُمْ مِّنْ بَعْدِ مَا جَاءَكُمْ أَلَيْسَتُ فَاعْلَمُوا أَنَّ اللَّهَ عَزِيزٌ حَكِيمٌ

³⁶⁰ The particle “إِذَا” is a *future adverbial conditional article* hence it is “if” not “when,” which = “إِذ”.

³⁶¹ The word “*tawalla*” has several meanings, among them: (1) Took charge of the leadership; (2) supported or backed one party or the other; (3) was partial to; (4) left one group to another; (5) retreated; (6) stuck to some thing.

³⁶² See the *Lexicon* attached to this *Translation* regarding this “سعى,” denoting *agility and vigor of gait*.

³⁶³ The Arabic word “*harth*” has many meanings: (1) tillage, the place where sowing seeds are placed; (2) the work of the cultivator; (3) the trodden tract; (4) reward; (5) lot or fate.

³⁶⁴ The Arabic word “*nasl*” means: (1) the *son* or *daughter*; (2) the offspring; (3) *birth* or *place of birth*. However, the Arabic *proverbial* phrase: “the *harth* and the *nasl*” is an Arabic tongue expression = a *metonymy* (figure of speech) for *women and children*. Thus in the above *Ayah*, and Allah knows best, the retreater hasten to destroys the women and the children.

³⁶⁵ See the *Lexicon* attached to this *Translation* regarding “when” versus “if.”

³⁶⁶ The word “الْعَزَّةُ” = “prestige,” in the sense of lordliness as: *possessing power and authority over others*.

³⁶⁷ The word “حَسِبَ فِي حَسِبِهِ” = “*محسِب* لَكَ أَوْ كَافِيْكَ مِنْ غَيْرِهِ، لِلْوَاحِدِ وَالثَّنَيِّ وَالْجَمْعِ لَأَنَّهُ مَصْدَرٌ” Thus, the word “المَصْدَرُ” = the *infinitive noun* of the verb, *making it standing for the strongest action of the verb*. See the *تاج*.

³⁶⁸ The Arabic words: (a) *إِشْتَرَى* “” and (b) *شَرَى* “” (c) *بِشَتْرَى* “” rooted in “” as in this *Ayah*, occur time and again in *The Qur'an*. Many people *confuse* their meanings. As a *rule*, mostly and generally: (a) *إِشْتَرَى* “” means *purchased* and (b) *شَرَى* “” means *sold*; although on some rather *rare* occasions the *reverse* may be true. It is the *context*, which will *govern* the exact meaning. In this *Ayah* the *rule* holds well.

³⁶⁹ The word “رَوْفُوفُ” of “الرَّافِةُ” which is more *intensive* than “الرَّحْمَةُ” as “الرَّحْمَةُ” = “mercy,” which is kindness imparting delight to its recipient; while “الرَّافِةُ” is *in addition* to “الرَّحْمَةُ” it involves *protecting against any possible undesirable happening to the recipient*, i.e. clemency. Hence, “الرَّافِةُ” is a *protective-mercy* = clemency. And “رَوْفُوفُ” is multitudinous protective mercy Doer or multitudinously clement. See the *تاج*.

³⁷⁰ The word “كَافَّةُ” in this case means “الْجَمِيعُ وَالْأَحَاطَةُ” = altogether, *including all* members of the class or group under consideration. See *السان* *جامع* = *كَافُونَ* also = is the *intensive* form of *كَافٌ*.

³⁷¹ See footnote 343 above regarding “closely follow.”

³⁷² The word “عَوْ” in Arabic is used for: (1) *singular* and (2) *plural* as well as (3) “*multitudinous foe*,” see the *الهادى* and *اللسان*.

³⁷³ See the *Lexicon* attached to this *Translation* for an exposition on the words “الْحَكِيمُ” and “الْحَكِيمُ”

³⁷⁴ See the *Lexicon* attached to this *Translation* for “*hekma*.”

210. Do they^z wait³⁷⁵ except that *ya'ateya* (comes to/betides) them Allah in shadows of [the] clouds, and the angels, and the matter (*had been*) judged/finished; and to Allah (are to be) returned the matters.

هَلْ يَنْظُرُونَ إِلَّا أَنْ يَأْتِيهِمُ اللَّهُ فِي
ظُلُلٍ مِّنَ الْغَمَامِ وَالْمَلَائِكَةُ وَقَضَى
الْأَمْرُ وَإِلَى اللَّهِ تُرْجَعُ الْأُمُورُ

211. Let-ask [you^s] Israel's sons how-many³⁷⁶ *aa'tayna* (We accorded/gave) them of an *Aya'ten^w* (message/sign/proof) evident^w and whoever [he] substitutes³⁷⁷ Allah's boon^w from after came-she^y (to) him, verily Allah (is) hard-/severe (in) the punishment.

سَلَّمَ بْنَ إِسْرَائِيلَ كَمْ أَتَيْنَاهُمْ مِّنْ إِيمَانٍ
بَيْنَهُ وَمَنْ يُبَدِّلَ نِعْمَةَ اللَّهِ مِنْ بَعْدِ
مَا جَاءَهُنَّ فَإِنَّ اللَّهَ شَدِيدُ الْعِقَابِ

212. (*Had been*) adorned for whom^r unbelieved they^z the life^w (of) the world^w; and they^z scoff of whom^r they^z believed; and who^r *ettaqaw* (*they had reverentially guarded not to displease Allah*) (are) above them The *Qeyamatey's^w* (*Judgment's*) Day; and Allah *yarzogo* (*provides/allots*) whom^p [He] wills by other than a count.

رُّزِّينَ لِلَّذِينَ كَفَرُوا الْحَيَاةُ الدُّنْيَا
وَسَخَرُونَ مِنَ الَّذِينَ ءَامَنُوا وَالَّذِينَ
أَتَقْوَى فَوْقَهُمْ يَوْمَ الْقِيَمَةِ وَاللَّهُ
يَرْزُقُ مَنْ يَشَاءُ بِغَيْرِ حِسَابِ

213. The mankind [were] *Ummatan^w* (*a community*)^w one-she^y; then Allah missioned³⁷⁸ the prophets^x, *mubashshereen³⁷⁹* (*iterative tellers of pleasing tidings*) and warners^x; and [He] descended with them the book^x by the right^x for ruling among the mankind in what they^z differed in him/it^{x380}; and not differed in him/it^x except whom^r *oto* (*they had been accorded/allotted*) it^x of after what came-she^y (to) them the evidences^w *baghyan* (*envy/selfish: excessiveness/transgression*) among them; so divinely-guided Allah whom^r they^z believed for what they^z differed in it^x of the right^x by His leave; and Allah divinely-guides whom^p [He] wills to a *Sseratten* (*road/way*) straight.

كَانَ النَّاسُ أُمَّةً وَاحِدَةً فَبَعَثَ اللَّهُ
النَّبِيِّنَ مُبَشِّرِينَ وَمُنذِرِينَ وَأَنزَلَ
مَعَهُمُ الْكِتَابَ بِالْحَقِّ لِيَحُكُمَ بَيْنَ
النَّاسِ فِيمَا اخْتَلَفُوا فِيهِ وَمَا
أَخْتَلَفَ فِيهِ إِلَّا الَّذِينَ أُوتُوهُ مِنْ بَعْدِ
مَا جَاءَهُمُ الْيَتَمَّ بِغَيْرِ بِنْهُمْ فَهُدِيَ
اللَّهُ الَّذِينَ ءَامَنُوا لِمَا اخْتَلَفُوا فِيهِ
مِنَ الْحَقِّ بِإِذْنِهِ وَاللَّهُ يَهْدِي مَنْ
يَشَاءُ إِلَى صِرَاطٍ مُّسْتَقِيمٍ

214. Or reckoned you^c that enter you^z the Paradise^w while *lamma³⁸¹* (*not yet*) *ya'atee* (comes to/betides) you^b a parable^{x/-} example^x (of) whom^r they^z ceded of before you^b; touched-she^y/betided-she^y them the *ba'asa'e^w* (*penury-tension*)^w and the *dbarra'e^w* (*distress due to adversity*) and they^z (*had been*) quaked, until the messenger says and who^r they^z believed with him: when (is) Allah's succor; indeed, surely Allah's succor (is) near.

أَمْ حَسِبُوكُمْ أَنْ تَدْخُلُوا الْجَنَّةَ وَلَمَا
يَأْتِكُمْ مَثُلُ الَّذِينَ خَلَوْا مِنْ قَبْلِكُمْ
مَسْتَهِمُ الْبَاسَاءِ وَالضَّرَاءِ وَزُلْزَلُوا
حَتَّىٰ يَقُولُ الرَّسُولُ وَالَّذِينَ ءَامَنُوا
مَعَهُمْ مَنِي نَصْرُ اللَّهِ أَلَا إِنَّ نَصْرَ اللَّهِ
قَرِيبٌ

215. Ask you^g they^z what (*should*) they^z expend; let-say [you^s]: what expended you^c of *khayren* (*lawful: possession/-desirable*), then for both the begetters (*parents*) and the nearest (of) kin and the orphans and the poor³⁸² and

يَسْأَلُوكُمْ مَاذَا يُنْفِقُونَ قُلْ مَا
أَنْفَقْتُمْ مِنْ خَيْرٍ فَلِلَّهِ الْدِيْنُ
وَالْأَقْرَبُونَ وَالْيَتَمَّ وَالْمَسْكِينُ وَابْنُ

³⁷⁵ The word *القرطبي* and *اللسان* see “يُنْتَظِرُونَ” “يُنْتَظِرُونَ” means “يُنْتَظِرُونَ”

³⁷⁶ The word “كم” is an *interrogative exclamatory particle*, meaning: “how-many,” “how-much,” “how-long.”

³⁷⁷ That is *alters* Allah's *messages*, as such messages are *boons*, of *prescriptions and proscriptions*.

³⁷⁸ The word “بعث” carries several meanings, among them: *sent, missioned, resurrected, awaken, and prompted*.

³⁷⁹ See the *Lexicon attached to this Translation for bashashara/youbashsharo/mubasheran* = *بَشَّرًا يُبَشِّرُ أَمْبَشِرًا*.

³⁸⁰ The pronoun “هُوَ” in “فِيهِ” refers to “the book,” i.e. *The Qur'an*, or the *Prophet (SAWS)* or *Isa (Jesus)*, peace be on him. See *الدر المصون*, *لـ احمد الحلبـي*.

³⁸¹ The particle “لما” has many functions, such as: it enters on the *present tense* and *makes it past tense*, and *negates it*. It also could mean a particle of exception, i.e.: “but.” See *القرطبي* and *معنـي اللـبيب*

³⁸² For the words “مساكين” “فقراء” versus, see the *Lexicon attached to this Translation* for the distinction. The word “poor” stands for the *singular* or the *plural*, although some time for the *plural*: “poor-people.”

son (of) the path^x (the wayfarer^x); and what you^z do of *khayren*^x (goodness/ worthiness/ desirables) so verily Allah by it^x (is) Omniscient.

السَّبِيلُ وَمَا تَفْعَلُوا مِنْ خَيْرٍ فَإِنَّ
اللَّهَ بِهِ عَلِيمٌ

216. (Had been) written³⁸³ on you^b the fighting^x while it^x (is) a dislike³⁸⁴ for you^b; and *asa* (craving a deed beyond one's means/ may) that you^z dislike a thing^x while it^x (is) *khayron* (choicer/ superior/ worthier) for you^b; and *asa* that you^z like a thing^x while it^x (is) an evil for you^b; and Allah knows while you not know.

كَيْبَ عَلَيْكُمُ الْقَتْالُ وَهُوَ كُرْهٌ لَّكُمْ
وَعَسَىٰ أَن تَكْرَهُوا شَيْعًا وَهُوَ خَيْرٌ
لَّكُمْ وَعَسَىٰ أَن تُحِبُّوا شَيْعًا وَهُوَ
شَرٌ لَّكُمْ وَاللَّهُ يَعْلَمُ وَأَنْتُمْ لَا
تَعْلَمُونَ

217. Ask you^g they^z *a'n*³⁸⁵ (regarding) The Month^x The Sacred^x (is) fighting in it^x; let-say [you^s]: fighting in it^x (is) big³⁸⁶; and a repelling *a'n* (off) Allah's path and an unbelief by Him³⁸⁷ and The Mosque^x The Sacred^x and exiting (banishing) its^x folk from it^x (are) bigger *enda* (by Rule of) Allah; and the *fetnato*^{w388} (unbelief/ engaging in sinful/ immoral/ unpraised deed/ say) ^w (is) bigger than the killing; and not cease they^z mutually fighting you^b until *yarrodokom*³⁸⁹ (they^z forthwith-return you^b) *a'n*³⁹⁰ yourⁿ religion, *en* (if) could they^z; and whoever [he] renegades/-reneges of you^b *a'n*³⁹¹ his religion then dies [he] while he (is) a unbeliever, then those miscarried^w (are) their works ^w in the world^w and the Hereafter^w; and those (are) The Fire's^w companions; they (are) in it^w immortals.

سَعَلُونَكَ عَنِ الْشَّهْرِ الْحَرَامِ قَتَالٌ
فِيهِ قُلْ قَتَالٌ فِيهِ كَبِيرٌ وَصَدٌ عَنْ سَبِيلِ
اللَّهِ وَكُفُرٌ بِهِ وَالْمَسْجِدُ الْحَرَامُ
وَإِخْرَاجُ أَهْلِهِ مِنْهُ أَكْبَرُ عِنْدَ اللَّهِ
وَالْفَتْنَةُ أَكْبَرُ مِنَ الْقَتْلِ وَلَا
يَزِدُ الْوَنَّ يَقْتَلُونَكُمْ حَتَّىٰ يَرْدُوْكُمْ عَنْ
دِينِكُمْ إِنْ أَسْتَطَعُوْ وَمَنْ يَرْتَدِدْ
مِنْكُمْ عَنْ دِينِهِ فَيَمْتَهِنُ وَهُوَ كَافِرٌ
فَأُولَئِكَ حَبَطَتْ أَعْمَلُهُمْ فِي الدُّنْيَا
وَالْآخِرَةِ وَأُولَئِكَ أَصْحَابُ النَّارِ
هُمْ فِيهَا خَلَدُونَ

218. Verily, who^rbelieved they^z and who^r emigrated they^z and *jahado*³⁹² (they earnestly exerted their utmost mental, physical and possessorial efforts fighting in Allah's cause) in Allah's path, those *yarjona*³⁹³ (they^z hope for) Allah's mercy^w and Allah (is) *Ghafooron*(iterative Forgiver), *Rabeemon*(iterative-mercy Giver).

إِنَّ الَّذِينَ إِمَانُوا وَالَّذِينَ
هَاجَرُوا وَجَاهُوا فِي سَبِيلِ اللَّهِ
أُولَئِكَ يَرْجُونَ رَحْمَةَ اللَّهِ وَاللَّهُ
غَفُورٌ رَّحِيمٌ

219. Ask you^g they^z about³⁹⁴ the *khamr*³⁹⁵ (alcoholic drink) and the *mysere*³⁹⁶ (game of chance); let-say [you^s]: in them both

*سَعَلُونَكَ عَنِ الْخَمْرِ وَالْمَيْسِرِ

³⁸³ The word “written,” constructed in the passive past participle of write, means (among other things) ordained, prescribed, decreed.

³⁸⁴ See the Lexicon attached to this Translation for the distinction between “كُرْهٌ” *dbammah* on the “كَ” as in this *Ayah*, and “كَرْهًا,” *fat'ha* on the “كَ,” as in (S3:83), and “اَكْرَاهٌ,” as in (S2:256).

³⁸⁵ See the Lexicon attached to this Translation regarding the various meanings of the preposition *عَنْ*.

³⁸⁶ The word “big” here means, among other things, deemed abominable, as it should not happen, because it is a “sacred month.” But what is “bigger,” in the same sense, than that is what the rest of this *Ayah* state.

³⁸⁷ The pronoun “هُ” in “بِهِ” refers to Allah, as Allah is the closest to it. However, some say it refers to the “السَّبِيلُ,” which I believe is a little if not far removed. See *الذر المصنون، لـ احمد الحلبـي*.

³⁸⁸ In this sense, And Allah knows best, it also means: tumult or brawl.

³⁸⁹ The word “يَرْدُوْكُمْ” is rooted in “رَدَّ” meaning *forthwith returned*; example the greeting must be *“forthwith retuned,”* as in: “And when (had been) greeted you^z by a greeting^w then let-greet you^z by better than it^w or *ruddo* (forthwith-return it^w) you^z. (S4: 86).

³⁹⁰ See the Lexicon attached to this Translation regarding the various meanings of the preposition *عَنْ*.

³⁹¹ *Ibid.*

³⁹² The word “*Jahado*,” they earnestly mutually exerted utmost mental, physical and possessorial efforts fighting in Allah's cause. However, the word is the root for “*Jehad*,” very serious and most vital among the terms and vocabulary in Islam. See the Lexicon attached to this Translation for a good coverage of the word, its meanings and implications.

³⁹³ That fearing His punishment but more that that earnestly questing His forgiveness and mercy.

³⁹⁴ See the Lexicon attached to this Translation regarding *عَنْ*.

³⁹⁵ The word “*khamr*” means any drink that makes the drinker a drunken one.

³⁹⁶ The word “*myser*” means any chance-game practiced in any way shape or form.

(are) a big³⁹⁷ sin and benefits^w for the mankind; and sin (of) them both (is) bigger than benefit (of) them both; and ask you^g they^z what (should) they^z expend; let-say [you^z]:the surplus;like *tha'leka*(afar-that-it)^x Allah manifests for you^b the *Aya'te*^w (messages) *la'alla* (craving currently unavailable deed that, perhaps) you^b rethink you^z.

قُلْ فِيهِمَا إِثْمٌ كَبِيرٌ وَمَنْفَعٌ
لِلنَّاسِ وَإِثْمُهُمَا أَكْبَرُ مِنْ نَفْعُهُمَا
وَيَسْأَلُونَكَ مَاذَا يُنْفِقُونَ قُلْ الْعَفْوَ
كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمُ الْأَيَّتِ
لَعَلَّكُمْ تَتَفَكَّرُونَ



220. In the world^w and in the Hereafter^w and ask you^g they^z *a'n*(regarding)³⁹⁸ the orphans;let-say [you^z]: reform for them (is) a *khayron* (betterment/goodness); and *en* (if) you^z mingle (with)them,then(they are)yourⁿ brothers; and Allah knows the corrupter from the reformer; and if Allah willed, surely [He] (could have) *a'anata*³⁹⁹ (tribulated) you^b; verily, Allah(is) Mighty, *Hakeemon*⁴⁰⁰ (*infinite hekma*⁴⁰¹ Possessor).

فِي الدُّنْيَا وَالْآخِرَةِ وَيَسْأَلُونَكَ عَنِ
الَّتِي تَنْهَاكُمْ قُلْ إِصْلَاحٌ هُمْ خَيْرٌ وَإِنْ
تَخَالُطُهُمْ فَإِخْرُونَكُمْ وَاللَّهُ يَعْلَمُ
الْمُفْسَدَ مِنَ الْمُصْلَحِ وَلَوْ شَاءَ اللَّهُ
لَأَعْنَتُكُمْ إِنَّ اللَّهَ عَزِيزٌ حَكِيمٌ



221. And let-not marry you^z the *mushreka'te* (*she-they who partner deities with Allah/she-polytheists*) until they^y believe; and surely a slave-maid she-believer (is) *khayron* (choicer/ superior/worthier) than a *mushreka'ten* (*she who partner deities with Allah/she-polytheists*), albeit charmed-she^y you^b; and let-not you^z wed⁴⁰² (*yourⁿ women to*) the *mushrekeena* (*he-they who partner deities with Allah/he-polytheists*) until they^z believe; and surely an *abdon*⁴⁰³ (*a slave*) believer (is) *khayron* than a *mushreken* (*he-who partner deities with Allah-/he-polytheists*), albeit [he] charmed you^b; those they^z invite to The Fire^w; and Allah invites to the Paradise^w and the forgiveness^w by His permission, and [He] manifests His *Aya'te*^w (messages/signs/proofs) for the mankind, *la'alla* (craving currently unavailable deed that, perhaps) they bethink they^z.

وَلَا تُنْكِحُوا الْمُشْرِكَاتِ حَتَّىٰ يُؤْمِنْ
وَلَا مَأْمُونَةٌ خَيْرٌ مِنْ مُشْرِكَةٍ وَلَوْ
أَعْجَبْتُكُمْ وَلَا تُنْكِحُوا الْمُشْرِكَاتِ
حَتَّىٰ يُؤْمِنُوا وَلَعَبْدٌ مُؤْمِنٌ خَيْرٌ مِنْ
مُشْرِكٍ وَلَوْ أَعْجَبْتُكُمْ أُولَئِكَ
يَدْعُونَ إِلَى النَّارِ وَاللَّهُ يَدْعُوا إِلَى
الْجَنَّةِ وَالْمَغْفِرَةِ بِإِذْنِهِ وَبِبَيِّنِ
إِيَّاهُمْ لِلنَّاسِ لَعَلَّهُمْ يَتَذَكَّرُونَ



222. And ask you^g they^z *a'n* (regarding) the menstruation^x; let-say [you^z]:it^x(is)an annoyance; so let-separate/seclude you^z (*yourⁿ selves from*)the women[in] (i.e.during) the menstruation^x and let-not you^z approach them^y until *yattherna* (they perform *ghusol*,prescribed bathing)); then, if *tattahharna*(they performed the *ghusol*) then *aa'to* (let-you^z: come onto/have intercourse with)them^y from whence Allah commanded you^b; verily Allah loves the *tawwabeena*(iterative repentants)and[He] loves the *mutattahereena* (*performers of wodho'a, prescribed cleansing or ghusol, prescribed bathing*).

وَيَسْأَلُونَكَ عَنِ الْمَحِيضِ قُلْ هُوَ
أَذْىٌ فَاعْتَرُلُوا النِّسَاءَ فِي الْمَحِيضِ
وَلَا تَقْرِبُوهُنَّ حَتَّىٰ يَطْهُرْنَ فَإِذَا
تَطَهَّرْنَ فَأَتُوْهُنَّ مِنْ حَيْثُ أَمْرَكُمْ
اللَّهُ إِنَّ اللَّهَ سُبْحَانَ التَّوْبَةِ وَسُبْحَانَ
الْمُتَطَهِّرِينَ



223. Yourⁿ women (=wives) (are) *harthon* (*tillage*) for you^b; so *aa'to* (let-you^z come onto/have intercourse with) yourⁿ *barhta*⁴⁰⁴

نِسَاؤُكُمْ حَرَثٌ لَكُمْ فَأَتُوا حَرَثَكُمْ

³⁹⁷ That is considerable.

³⁹⁸ See the Lexicon attached to this Translation regarding عن.

³⁹⁹ That is would have caused to fall on you^f *hardship which is most difficult for you^f to handle* i.e. yourⁿ tribulation.

⁴⁰⁰ See the Lexicon attached to this Translation for an exposition on the words "الْحَكِيمُ" and "الْحَكِيمُ."

⁴⁰¹ See the Lexicon attached to this Translation for "hekma."

⁴⁰² The word "تُنْكِحُو" means let-you^z wed them by *lineage*(paternal)or *kinship* (maternal) relationship. In other words, allow them to marry *your women*.So here Allah's command is that we should not allow that with respect to the *polytheists*.

⁴⁰³ The word "abdon" = "slave," the denotation of this word is *vastly paradoxical* with respect to Allah *vis-à-vis* the *humans*. See the Lexicon attached to this Translation for an elaboration.

⁴⁰⁴ For *elegance*, and *eloquence*, *loftiness* and *terseness* of speech, the Arabic language is famous for its *figures of speech*, *metonymy* and other *speech adornments*. This is one example: "Your women (i.e. wives are) *tillage* for you^z." Clearly

wherefrom⁴⁰⁵ willed you^c; and let-proffer⁴⁰⁶ you^z for yourⁿ selves^w; and *ettaqo* (*let reverentially guard you^z not to displease*) Allah and let-know you^z that you^b *molagoho* (*you^f are meeters with Him*); and *bashsher*⁴⁰⁷ (*let-tell you^s pleasant tidings*) the believers.

أَفَ شَعْتُمْ وَقَدْمُوا لِأَنفُسِكُمْ وَاتَّقُوا
اللَّهَ وَاعْلَمُوا أَنَّكُمْ مُلَقُوْهُ وَبَشِّرُ
الْمُؤْمِنِينَ



وَلَا تَجْعَلُوا اللَّهَ عَرْضَةً لِأَيْمَانِكُمْ
أَنْ تَبُرُوا وَتَتَقْوَى وَتُصْلِحُوا بَيْنَ
النَّاسِ وَاللَّهُ سَمِيعٌ عَلِيمٌ



لَا يُؤَاخِذُكُمُ اللَّهُ بِالْغَوْنِ أَيْمَانِكُمْ
وَلِكُنْ يُؤَاخِذُكُمْ بِمَا كَسَبْتُ
قُلُوبُكُمْ وَاللَّهُ غَفُورٌ حَلِيمٌ



لِلَّذِينَ يُؤْلِونَ مِنْ نِسَاءِهِمْ تَرِبُصُ
أَرْبَعَةُ أَشْهُرٍ فَإِنْ فَاءُوا فَإِنَّ اللَّهَ غَفُورٌ
رَّحِيمٌ



وَإِنْ عَزَمُوا أَطْلَقَ فَإِنَّ اللَّهَ سَمِيعٌ
عَلِيمٌ



وَالْمُطَلَّقُتُ يَرِبَصُ بِأَنْفُسِهِنَّ
ثَلَثَةُ قُرْوَهُ وَلَا يَحْلُّ هُنَّ أَنْ يَكْتَمُنَ



224. And let-not make you^z Allah an obstacle^{w408} for yourⁿ *ayma'ne* (*oaths*); that: *tabarro* (*you^z be dutiful*)⁴⁰⁹ and *tattaqo* (*you^z reverentially guard not to displease Allah*) and reconcile you^z among the mankind, and Allah (*is*) *Sameeon*⁴¹⁰ (*The Acute-Hearer/The Enabler of others to hear/favorable Answerer to prayer*), Omniscient.

لِلَّذِينَ يُؤْلِونَ مِنْ نِسَاءِهِمْ تَرِبُصُ
أَرْبَعَةُ أَشْهُرٍ فَإِنْ فَاءُوا فَإِنَّ اللَّهَ غَفُورٌ
رَّحِيمٌ



225. Not *you'aakhethokum*⁴¹¹ (*retributively-punishes you^b*) Allah by the frivolity in yourⁿ *ayma'ne* (*oaths*); [and,] but [He] *you'aakhethokum* by what earned-she^y yourⁿ hearts^x; and Allah (*is*) *Ghafooroon* (*iterative Forgiver*), Forbearer.

وَإِنْ عَزَمُوا أَطْلَقَ فَإِنَّ اللَّهَ سَمِيعٌ
عَلِيمٌ



226. For whom^r *yo'aloona* (*they^r: vow-abstention regarding permissible and lovable acts, e.g.: wife's sexual relation*) of their women an awaiting four *ash'buren*^{x412} (*months*)^x; then *en(if)* *fa'o*⁴¹³ (*they returned-to-the-better*) then verily Allah (*is*) *Ghafooroon* (*iterative Forgiver*), *Raheemon* (*iterative mercy Giver*).

وَإِنْ عَزَمُوا أَطْلَقَ فَإِنَّ اللَّهَ سَمِيعٌ
عَلِيمٌ



227. And *en(if)* resolved they^z (*for*) the divorce, then verily Allah (*is*) *Sa'meeon* (*Acute-Hearer/Enabler of others to hear/favorable Answerer to prayer*), Omniscient.

وَإِنْ عَزَمُوا أَطْلَقَ فَإِنَّ اللَّهَ سَمِيعٌ
عَلِيمٌ



228. And the divorcees await^y by their^y selves three *guruoen*⁴¹⁴ (*menstrual-periods*); and not legitimizes [*The Right*] for them^y to conceal they^y what Allah (*had*) created in their^y

“tillage” (=wife) means *land that has been tilled, cultivated and readied for production*. Thus, when you want to come into an *intimate* relation with your “tillage” so come to them however, whenever, whence you will *as long as it is in the place for “producing”* (i.e. reproducing) with proper/applicable strength and manners.

⁴⁰⁵ The word “أَنَّى” is a multi-meaning adverbial particle: wherefrom, when, how-so, where.

⁴⁰⁶ The word “قُمُوا” translated as “proffer you^z,” means (and Allah knows best) first try to *begin by the name of Allah* and *prepare* them for any eventual intimate desire (sexual relation) you plan. In the *Hadeeth* it is narrated that The Prophet (SAWS) said some thing to the effect: let not fall any of you on his wife like the way the beast does, but let there between you a “messenger.” He was asked: O, Messenger of Allah, what is the “messenger”? He said: a kiss and talk. (أَخْيَارُ عِلُومِ الدِّينِ جَزْءٌ 2 ص 50). However, this *Hadeeth* is disaffirmed= *زاد المَعَاد*, because of its *Sanad* (chain of narration) but its *Mattin* (text) is correct. Better yet, in *Emam Ibn al-Qayyem* it is stated that The Prophet (SAWS) disallowed sexual intercourse with the wife *unless it is preceded by foreplay*, such as kissing and kissing of “the tongue” and soft talks and the like.

⁴⁰⁷ See the *Lexicon* attached to this *Translation* for *bashashara/youbashsharo/mubasheron*=*بَشَّرَ* *يَبَشِّرُ* *أَمْبَشِّرٌ*.

⁴⁰⁸ The Arabic word in the text is: “عرضه,” obstacle, obstruction, barrier, block, hindrance, target, subject to, open to, or impediment. Thus, with respect to personal oaths, this great *Ayah* says, and Allah knows best: do *not* make your oaths a *pretext* for not doing *that which is better thing or act*. For example: if you were to make an oath *not to visit* or *not be generous* to your *immediate relative*, or *for that matter any Muslim brother*, and *subsequently* you happened to be in a position to have to *visit* or *be helpful and generous* to that relative (or Muslim brother), in such occasion you should *break* your oath, do the better duty, and subsequently *expiate* for breaking your oath by the *Share'jab* prescribed means.

⁴⁰⁹ See the *Lexicon* attached to this *Translation* for this vital word “*al-berr*” = noun for this verb “*tabaro*.”

⁴¹⁰ See an elaboration of the word “*Sameeon*” in the *Lexicon* attached to this *Translation*.

⁴¹¹ The word “يُؤَاخِذُهُمْ” in “يُؤَاخِذُهُمْ” means *retributively-punishes*, certainly *not* “blames,” as what some might *presume*. See in the *Ayah*: “had Allah retributively-punished the people by their injustice, [He] (*would have*) not left over it^w (*the Earth*) of a she-moving-creature” (S16:61) is a positive proof of this fact, i.e. that “أَخْذَ” is *retributively-punished*.

⁴¹² *ash'buren*=*أشْهُرٌ*=plural of *paucity*, versus *sho'booron*=*شَهُورٌ*=plural of *multiplicity*, implying *limited/small number*.

⁴¹³ The word “فَأَوْا” means changed their minds and *returned to the better*. See *الرَّاغِب*.

⁴¹⁴ The word “*guroen*” is the plural for “*gur'on*” which means: (1) the *duration of the menstrual period*, i.e. from the beginning to the end; or (2) the *clearing and the cleansing after the period*, i.e. when it is all done with. Hence, the word is a *paradoxical* one, i.e. has a *meaning and its opposite*.

wombs, *en* (if) they^y were^y believing^y by Allah and The Day The Last; and their^y *bo'aolto* (*lords/owners/husbands*) (are) righter⁴¹⁵ by *raddey* (*forthwith-returning*)⁴¹⁶ them^y (*back*) in *tha'leka* (*afar-that-it*)^x *en* (if) wanted they^z a reconciliation; and for them^y⁴¹⁷ similar (*as that*) which^x (*is*) on⁴¹⁸ them^y⁴¹⁹ by the *ma'aroof* (*popularly acceptable and not Sharey'ah disapproved maxim*); and for the men above them^y a rank^w; and Allah (*is*) Mighty *Hakeemon*⁴²⁰ (*infinite hekmah*⁴²¹ *Possessor*).

مَا خَلَقَ اللَّهُ فِي أَرْحَامِهِنَّ إِنْ كُنْ
يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَبِعِلَّهِنَّ
أَحَقُّ بِرَدْهَنَ فِي ذَلِكَ إِنْ أَرَادُوا
إِصْلَحًا وَهُنَّ مِثْلُ الَّذِي عَلَيْهِنَّ
بِالْمَعْرُوفِ وَلِلرَّجَالِ عَلَيْهِنَّ دَرَجَةٌ
وَاللَّهُ عَزِيزٌ حَكِيمٌ



الْطَّلْقُ مِرْتَانٌ فَإِمْسَاكٌ مَعْرُوفٌ أَوْ
تَسْرِيْحٌ بِإِحْسَنٍ وَلَا تَحْلِلْ لَكُمْ
أَنْ تَأْخُذُوا مِمَّا ءَاتَيْتُمُوهُنَّ شَيْعًا
إِلَّا أَنْ تَخَافَا أَلَا يُقِيمَا حُدُودَ اللَّهِ
فَإِنْ خَفْتُمْ أَلَا يُقِيمَا حُدُودَ اللَّهِ فَلَا
جُنَاحٌ عَلَيْهِمَا فِيمَا أَفْتَدَتْ بِهِ
تِلْكَ حُدُودَ اللَّهِ فَلَا تَعْتَدُوهَا وَمَنْ
يَتَعَدَّ حُدُودَ اللَّهِ فَأُولَئِكَ هُمْ
الظَّالِمُونَ



فَإِنْ طَلَقْهَا فَلَا تَحْلِلْ لَهُ مِنْ بَعْدِ
حَتَّى تَنْكِحْ زَوْجًا غَيْرَهُ فَإِنْ
طَلَقْهَا فَلَا جُنَاحٌ عَلَيْهِمَا أَنْ
يَتَرَاجِعَا إِنْ ظَنَّا أَنْ يُقِيمَا حُدُودَ
اللَّهِ وَتِلْكَ حُدُودَ اللَّهِ يُبَيِّنُهَا لِقَوْمٍ
يَعْلَمُونَ



وَإِذَا طَلَقْتُمُ النِّسَاءَ فَبَلْغَنَ أَجَلَهُنَّ
فَأَمْسِكُوهُنَّ مَعْرُوفٌ أَوْ
سَرْحُوهُنَّ مَعْرُوفٌ وَلَا مُسْكُوهُنَّ
ضَرَارًا لِتَعْتَدُوا وَمَنْ يَفْعَلْ ذَلِكَ

229. The divorce (*is*) twice^w; so either a retainment^x by a *ma'aroofen* (*popularly acceptable and not Sharey'ah disapproved maxim*) or a release by *ehsanan* (*rendering benevolence and ultimate beautiful and adorned deed/say*); and (*The Right*) not legitimizes for you^b to take you^z of what *aa'taytomo* (*you accorded*) them^y a thing except that (*if*) both fear/know⁴²² that not *youqeyma* (*both uphold/sustain*) Allah's limits^x; then *en* (*albeit*) feared/knew you^c that not *youqeyma* Allah's limits^x then no *jonaha*⁴²³ (*sin*) (*is*) on them both in what ransomed^w by it^x,⁴²⁴ *telka*^w (*she-that afar-if^w/those^w*) (are) Allah's limits^x; so let-not overstep it^w you^z; and whoever [he] oversteps Allah's limits then those (are) the *dha'lemoona*⁴²⁵ (*injustice-doers*).

230. Then *en* (*albeit*) [he] divorced her, then not [she] legitimizes for him from after until she weds a husband other than him; afterwards, *en* (*if*) [he] divorced her, then no *jonaha* (*sin*) on them both that both revert, *en* (*if*) if both presumed that will *youqema* (*both uphold/sustain*) Allah's limits; and *Telka*^w (*she-that afar-if^w/those^w*) (are) Allah's limits; [He] manifests it^w for a knowing people.

231. And if you^c divorced the women, then reached they^y their^y *ajala*⁴²⁶ (*term-limit*) then either let-you^z retain them^y by a *ma'aroofen* (*popularly acceptable and not Sharey'ah disapproved maxim*) or let-you^z release them^y by a *ma'roofen*; and let-not you^z withhold them^y *dherarn* (*injuriously endeavoring to aggress you^z*); and whoever [he] does

⁴¹⁵ The word: “righter” is a *comparative adjective* of “right,” see *Merriam Webster’s Dictionary*. And “أَحَقُّ” = “righter” as an *adjective comparative*.

⁴¹⁶ The word “رَدْهَنٌ” is rooted in “رَدَّ” meaning *forthwith returned*; example the greeting must be “*forthwith returned*,” as in: “And when (had) been greeted you^c by a greeting,^w then let-you^z greet by better than it^w or let-you^z forthwith-return it^w.” (S4: 86).

⁴¹⁷ That is for them of “rights.”

⁴¹⁸ That is exactly like what is *expected from* them.

⁴¹⁹ That is of duties.

⁴²⁰ See the *Lexicon* attached to this *Translation* for an exposition on the words “الْحَكِيمُ” and “الْحَكِيمُ”

⁴²¹ See the *Lexicon* attached to this *Translation* for “*hekma*.”

⁴²² Linguistically the word “خَافَ” carries *dual* meanings: (1) *fear* and (2) *know*. Both meanings could apply.

⁴²³ See the *Lexicon* attached to this *Translation* for the meaning of the word “جُنَاحٌ” *figuratively* taken to symbolize the *inclination to sin* or the *sin itself*. So, no “جُنَاحٌ” = no sin.

⁴²⁴ That is of a *thing^x* in other word whatever a *thing^x* they both agree to it^x as her ransom.

⁴²⁵ The “ظَالِمُونَ” = “the *injustice-doer*,” as “الظَّالِمُ” = “*injustice*.” See footnote 148 below.

⁴²⁶ The word “الْأَجْلُ” means *term-limit*, see *اللسان*.

tha'leka (afar-that-it) ^x then *qad* (already and confirmatively) *dhalamda*⁴²⁷ ([he] wronged to) his self^w; and let-not *tatakhetho*⁴²⁸ (you^z take and make) Allah's *Aya'te*^w (messages) jestingly; and let-remember you^z Allah's boon^{w429} on you^b and what [He] (had) descended on you^b of The Book^x and the *hekma'tey*^{w430} (wisdom)^w exhorting⁴³¹ you^b [He] by it^x; and *ettaqo* (let reverentially guard not you^z to displease) Allah and let-know you^z that Allah by everything (is) Omniscient.

فَقَدْ ظَلَمَ نَفْسَهُ وَلَا تَتَخَذُوا
إِيمَانَ اللَّهِ هُرُوا وَأَذْكُرُوا نِعْمَتَ
اللَّهِ عَلَيْكُمْ وَمَا أَنْزَلَ عَلَيْكُمْ مِنْ
الْكِتَبِ وَالْحِكْمَةِ يَعْظُمُ بِهِ
وَاتَّقُوا اللَّهَ وَاعْلَمُوا أَنَّ اللَّهَ بِكُلِّ
شَيْءٍ عَلِيمٌ

232. And when you^c divorced the women and they^y reached their^y *ajala*⁴³² (term-limit) then let-not you^z immure them^y that they^y wed their^y (new) husbands; if mutually delighted they^z between them by the *ma'roofe* (popularly acceptable and not *Sharey'ah* disapproved maxim); *tha'leka* (that-asfar-it/ that)(being) exhorted⁴³³ by it^x whom^p[he][was] of you^b believing by Allah and The Day The Last, *tha'lekom* (collective-asfar-that) (is) *az'ka* (more cleansing-and-befitting) for you^b and *att'haro* (more purging); and Allah knows while you^f know not.

وَإِذَا طَلَقْتِ النِّسَاءَ فَلْيَغْنِ أَجْلَهُنَّ
فَلَا تَعْضُلُهُنَّ أَنْ يَنْكُحُنَّ
أَزْوَاجَهُنَّ إِذَا تَرَضُوا بَيْنَهُمْ
بِالْمَعْرُوفِ ذَلِكَ يُوعَظُ بِهِ مَنْ
كَانَ مِنْكُمْ يُؤْمِنُ بِاللَّهِ وَالْيَوْمَ
الْآخَرِ ذَلِكُمْ أَزْكِيَ لَكُمْ وَأَطْهَرُ
وَاللَّهُ يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ

233. And the begetters-she^y^{m434} breastfeed they^y their^y children two complete *hawls* (=years by days), for whom-ever [he/ she] wants to conclude the breastfeeding^w (term)^w; and (it^x is) on the (had been) birthed for⁴³⁵ him their^y *rez'qo*^x (victuals for sustenance/provision)^x and their^y clothing by the *ma'aroofe* (popularly acceptable and not *Sharey'ah* disapproved maxim); not (to be) charged a self^w except its^w capacity; let-not *todharra*⁴³⁶ (mutual harm): (of/ to) a she-begetter by her

* وَالْوَالِدَاتُ يُرْضِعْنَ أُولَيَّدَهُنَّ
حَوْلَيْنِ كَامِلَيْنِ لِمَنْ أَرَادَ أَنْ يُتَمَّمَ
الرَّضَاعَةُ وَعَلَى الْوَلُودِ لَهُ رِزْقُهُنَّ
وَكَسْوَهُنَّ بِالْمَعْرُوفِ لَا تُكَلِّفُ نَفْسَ
إِلَّا وُشْعَهَا لَا تُضَارُ وَلَدَهُ بِوَلَدِهَا

⁴²⁷ See the Lexicon attached to this Translation for “ظالم”=“فَاعِلُ الظُّلْمِ”=“injustice-doer” and “أَظْلَمُ”=“wronger.”

⁴²⁸ The word “اتَّخَذَ” from “اتَّخَذَ” “افْتَعَلَ” “الاتَّخَذَ” which is “افْتَعَلَ” for “الاتَّخَذَ” as stated in لسان العرب; therefore “اتَّخَذَ” is always taking and assumind some thing of what was taken. Thus, it is not just the mere taking.

⁴²⁹ See the Lexicon attached to this Translation for “ne'amah” (“boon”).

⁴³⁰ See the Lexicon attached to this Translation for “hekma.”

⁴³¹ The word “يُوَعظُ”=“exhorted” or “admonished,” and “مَوْعِظَةٌ”=“exhortation or admonition.”

⁴³² See footnote 425 above regarding “الاجل”.

⁴³³ See footnote 430 above regarding “وَعْظٌ”.

⁴³⁴ The word “wa'ledat”=“she-begetters,” “mothers,” in Arabic has great significance with respect to distinguishing it from “mothers” *per se*; as the mother *may or may not be the biological mother* who *actually gave birth* to the offspring. The idea here is the very person who *actually gave birth* to the baby.

⁴³⁵ This locution: “the birthed for” has rather significant meaning of very important implication. (1) The offspring does not necessarily belong to its birthing mother. It belongs to the biological father, who gives it his family name. (2) In Arabic there are two distinct words for the word “father,” with also distinct implications. There is the biological father called “wa'led.” Then there is the brother of the “wa'led,” and there is the “wa'led” of the “wa'led” (grand dad). All, the “wa'led” and the brother of the “wa'led” and his father are called “Abb.” Specifically the granddad is called “Jadd.” Foster father is not considered by this formula, as adoption *per se* is not allowed in Islam. However, caring for the orphan or the needy child has enormous and immense divinely reward, but not on the bases of adoption, but rather on the basis of a charitable act. (3) Additionally, the offspring may not belong to the biological father *per se*. Biological father's identity may not be readily knowable at time. Or, in certain cases, such as for example: if the mother is a slave married to another slave and both belong to a particular Master, who owns both. The offspring of these two, husband and wife slaves, belong to their Master. Thus, the Master is responsible for the provisions and clothings as well as all the associated costs for nursing the offspring and its upbringing. Hence, this great Ayah does not say: “father” but the expression stated, in order to be all-inclusive and to leave no room for any misunderstanding as to where the responsibility of providing and upbringing rests.

⁴³⁶ The word “تضَارَّ” of المضارَةِ, means mutual harm, i.e. either the she-begetter (mother) throwing the child to his father by way of causing a problem to the father to find some one else to breastfeed the child; or the father taking away the child from his she-begetter in order to deprive her from the pleasure to care and breastfeed her child, as so stated in this great Ayah: “and nor to a one given birth for because of his offspring”.

child, and nor (of/ to) a (had been) birthed for him by his child; and on the heir similar (to) *tha'leka*(afar-that-it)^x; then *en*(if) both wanted *fessalan*(weaning/ -breast-feeding-disengagement) *a'n*⁴³⁷ (by) consent of them both and a counsel, then no *sin*⁴³⁸ (is) on them both; and *en* (if) wanted you^c to seek *جناح* *عليهما* *وإن أردتم* *أن* *جناح* *عليكم* *إذا سلمتم* *ما* *أعطيتم* *بالمعرفة* *وأتفوا الله* *واعلموا أن* *الله* *بما تعلمون* *بصیر*
وَلَا مَوْلُودٌ لَهُ بُولَدٌ وَعَلَى الْوَارِثِ مِثْلُ ذَلِكَ فَإِنْ أَرَادَا فِصَالًا عَنْ تَرَاضٍ مِنْهُمَا وَتَشَاءُرٌ فَلَا تَسْتَرْضِعُوا أُولَئِكُمْ فَلَا جُنَاحَ عَلَيْكُمْ إِذَا سَلَمْتُمْ مَا أُتْعِيْتُمْ لَعَلَّهُمْ يَعْلَمُ مَا تَعْمَلُونَ

234. And who^c *youtawaffona*⁴⁴⁰ (*they who die*) of you^b and they^z leave wives, await they^y by their^y selves four *ash'boren*⁴⁴¹ (*months*)^x and ten (*days*); and if reached-they^y their^y *ajala*⁴⁴² (*term-limit*) then no *jonaha*⁴⁴³ (*sin*) (is) on you^b in what did-they^y in their^y selves by the *ma'roofe*^x (*popularly acceptable and not Sharey'ah disapproved maxim*)^x; and *ettaqo* (*let guard you^x not to displease*) Allah and let-know you^z that Allah by what you^z work (*is*) *Basseeron* (*keen: Seer/comprehensive Knower of the facts and their ultimate consequences*).
وَالَّذِينَ يُتَوَفَّوْنَ مِنْكُمْ وَيَذْرُونَ أَزْوَاجَهُمْ يَرِثُصُنَ بِأَنفُسِهِنَ أَرْبَعَةَ أَشْهُرٍ وَعَشْرًا إِذَا بَلَغَنَ أَجَلَهُنَ فَلَا جُنَاحَ عَلَيْكُمْ فِيمَا فَعَلْنَ فِي أَنفُسِهِنَ بِالْمَعْرُوفِ وَاللهُ بِمَا تَعْمَلُونَ خَبِيرٌ

235. And no *jonaha* (*sin*) (is) on you^b in what intimated you^c by it^x of troth^w (*to/ of*) the women, or concealed you^c in yourⁿ selves^w; Allah knew that you^b shall *tathkoro* (*you^w: mention/ remember*) them^y; [and,] but let-you^z not promise them^y secretly/marriedly, except that you^z say a *ma'rofan* (*popularly acceptable and not Sharey'ah disapproved maxim*); and let-you^z not resolve the marriage tie^w until the book^x reaches its^x *ajala*⁴⁴⁴ (*term-limit*); and let-you^z know that Allah knows what (*is*) in yourⁿ selves^w; so *ehtharo* (*let-take-caution you^z towards*) Him; and let-you^z know that Allah (*is*) *Ghafoor* (*iterative Forgiver*), *Haleemon* (*iterative Forbearer*).
وَلَا جُنَاحَ عَلَيْكُمْ فِيمَا عَرَضْتُمْ بِهِ مِنْ خُطْبَةِ النِّسَاءِ أَوْ أَكْتَشَنَتْ فِي أَنفُسِكُمْ عِلْمًا اللَّهُ أَنْكُمْ سَتَذَكَّرُونَهُنَّ وَلَكُنْ لَا تَوَاعِدُوهُنَّ سِرًا إِلَّا أَنْ تَقُولُوا قَوْلًا مَعْرُوفًا وَلَا تَعْزِمُوا عُقْدَةَ النِّكَاحِ حَتَّى يَبْلُغَ الْكِتَابُ أَجَلَهُ وَاعْلَمُوا أَنَّ اللَّهَ يَعْلَمُ مَا فِي أَنفُسِكُمْ فَاحْذَرُوهُ وَاعْلَمُوا أَنَّ اللَّهَ غَفُورٌ حَلِيمٌ

236. No *jonaha* (*sin*) (is) on you^b *en* (*if*) divorced you^c the women, *ma* (*unless/ when^o*) not *tamasso*⁴⁴⁵ (*you^z: touch/ come-on to/ have sexual relation with*) them^y or (*had*) ordained you^z for them^y an ordainment^w and *mattey'ao*⁴⁴⁶ (*let relish you^z the needed necessities for normal living for*) them, ^y on the *mose'ey* (*he who has the wherewithal*) (*up to*) his capacity; and on the
لَا جُنَاحَ عَلَيْكُمْ إِنْ طَلَقْتُمُ النِّسَاءَ مَا لَمْ تَمْسُوهُنَّ أَوْ تَفْرُضُوا لَهُنَ فَرِيْضَةً وَمَتَعْوِهُنَّ عَلَى الْمَوْسِعِ قَدْرَهُ وَعَلَى

⁴³⁷ See the Lexicon attached to this Translation regarding the various meanings of the preposition *عن*.

⁴³⁸ See the Lexicon attached to this Translation for the meaning of the word “*جناح*” *figuratively taken to symbolize the sin*. So, no *جناح* = no sin.

⁴³⁹ That is you *have already obligated your self to give by Allah's grace*.

⁴⁴⁰ The word “*youtawaffona*” means “*they who are in the process of dying, but beyond coming back to life again*”.

⁴⁴¹ *ash'buren*=*plurals of paucity*, versus *sho'booron*=*شهر*=*plurals of multiplicity*, implying *limited/ small number*.

⁴⁴² The word “*الأجل*” means term-limit, see *النسان*.

⁴⁴³ See footnote 437 above regarding *جناح*.

⁴⁴⁴ The word “*الأجل*” means term-limit, see *النسان*.

⁴⁴⁵ The word “*touched*” here is *figuratively speaking*, and Allah knows best, for *sexual intercourse*.

⁴⁴⁶ The word “*mattey'ohunna*” means give them^y their “*متّعه*”=“*متعة*”=“*mata'b*” or “*mata'd*” meaning the “*standard*,” according to the *local convention*. See the next footnote 501 next regarding “*mata'an*.”

mugtar'ey (he who has meager resources) (up to) his capacity; a mata'an⁴⁴⁷ (resource for a transitory worldly delight) by the ma'aroof^x (popularly acceptable and not Sharey'ah disapproved maxim),^x an (absolute)-right⁴⁴⁸ on the benefactors.

الْمُقْتَرِقَدْرُهُ مَتَّعًا بِالْمَعْرُوفِ
حَقًا عَلَى الْمُحْسِنِينَ

237. And *en (if) you^c divorced them^y of before tamas-so (your touch/ come-on to/ have sexual relation with) them^y and qad (already and affirmatively had) ordained you^c for them^y an ordainment^w then (for them^y) half (of) what ordained you^c except that/if they^y pardon⁴⁴⁹ or pardons who^x (*is*) by his hand^w the marriage tie^{w450}; and if you^z pardon (*it is*) nearer for the *taqwa* (reverential guarding against Allah's displeasure); and let-not forget you^z the *fadhla* (generosity/-graciousness/ seemliness) between you^b; verily, Allah by what you^z work (*is*) *Basseeron* (keen: *Seer/ comprehensive Knower of the facts and their ultimate consequences*).*

وَإِنْ طَلَقُتُمُوهُنَّ مِنْ قَبْلِ أَنْ
تَمْسُوهُنَّ وَقَدْ فَرَضْتُمْ لَهُنَّ فَرِيَضَةً
فَنَصَّفُ مَا فَرَضْتُمْ إِلَّا أَنْ يَعْفُوْنَ
أَوْ يَعْفُوْا الَّذِي بِيَدِهِ عُقْدَةُ
النِّكَاحِ وَإِنْ تَعْفُوْا أَقْرَبُ
لِلتَّقْوَىٰ وَلَا تَنْسَوْا الْفَضْلَ بَيْنَكُمْ
إِنَّ اللَّهَ بِمَا تَعْمَلُونَ بَصِيرٌ

238. Let-keep up⁴⁵¹ you^z on the Prayers^w and the middle^{w452} Prayer^w and let-uphold⁴⁵³ you^z for Allah *qa'neenea* (*he-they who are devotedly: obeyers/ submitters/ supplicants*).

حَفِظُوْا عَلَى الْصَّلَاةِ وَالصَّلَاةُ
الْوَسْطَىٰ وَقُومُوا لِلَّهِ قَنْتِيْنَ

239. Then *en (if) feared you^c then rejalan (ambulatorily) or rukbanan (while being riders); and if (feel) secured you^z then let-remember you^z Allah just-as [He] taught you^z what not you^z could know.*

فَإِنْ خَفْتُمْ فَرِجَالًا أَوْ رُكْبَانًا فَإِذَا
أَمِنْتُمْ فَادْكُرُوا اللَّهَ كَمَا عَلِمْتُمْ
مَا لَمْ تَكُونُوا تَعْلَمُونَ

240. And who^x *youtawaffond⁴⁵⁴* (*they who are received before dying*) of you^b and they^z leave wives, a will for their wives a mata'an⁴⁵⁵ (resource for a transitory worldly delight) until the *hawl* (=full-year by anniversary), other than exit; then if exited they^y then no *jonaha⁴⁵⁶* (*sin*) (*is*) on you^b in what they^y did^w [in] their selves^w of a *ma'roofen* (popularly acceptable and not Sharey'ah disapproved maxim); and Allah (*is*) Mighty *Hakeemon⁴⁵⁷* (*infinite hekmah Possessor*).

وَالَّذِينَ يَتَوَفَّوْنَ مِنْكُمْ وَيَذْرُونَ
أَزْوَاجًا وَصَيْهَ لِأَزْوَاجِهِمْ مَتَّعًا إِلَى
الْحَوْلِ غَيْرِ إِخْرَاجٍ فَإِنْ خَرَجُونَ
فَلَا جُنَاحَ عَلَيْكُمْ فِي مَا فَعَلْتُمْ
فِي أَنْفُسِهِنَّ مِنْ مَعْرُوفٍ وَاللَّهُ
عَزِيزٌ حَكِيمٌ

241. And for the divorcees a mata'on⁴⁵⁸ (*resources of a transitory worldly delights*) by the ma'aroof^x (popularly acceptable and not Sharey'ah disapproved maxim), an (absolute)-right⁴⁵⁹ on the muttaqeena (*reverential guarders against Allah's displeasure*).

وَلِلْمُطَلَّقَاتِ مَتَّعٌ بِالْمَعْرُوفِ حَقًا
عَلَى الْمُتَّقِيْنَ

⁴⁴⁷ The word “مَتَّاعٌ”=“mata'an” is rooted in the word “مَتَّعٌ” = “matta'a” with many meanings, among them: *resources of transitory worldly delight*. See Lexicon attached to this Translation for more elaboration.

⁴⁴⁸ The Arabic text says: “حَقًا” not “حقٌّ” i.e. the word “حَقًا”= absolute objective noun, used for *strengthening; indicating that such a right*, and Allah knows best, *is an emphatic right*. See *إعراب القرآن*, لـ*محمود صافي*.

⁴⁴⁹ That is they voluntarily forgo their rights.

⁴⁵⁰ That is the husband.

⁴⁵¹ The word “حَفِظُوا” is rooted in “حَفَظٌ” = “kept-up” not just “kept, or maintained,” or even “guarded.” *Merriam Webster's Dictionary* puts “keep up” as: “to stay even (as in acts of strength, endurance, or speed) *although he was small he could keep up with the larger boys in sports*.” (*Emphasis is added*).

⁴⁵² The word “الصَّلَاةُ”= The *Prayer* (also the “soul” the *Earth*, the *sun* etc.) all are a feminine nouns in the Arabic language. So the reference to them (in this case *The Prayer*) is a “she.” Hence *middle*= “الْوَسْطَىٰ.” *Emam ar-Razi* in his voluminous *تفسير* (commentary/explanation of The Qur'an) gives good rationale for *any one* of the Five Prayers (*Fajr* through *Isha*) could be the *Prayer of the middle*.

⁴⁵³ The word “قَوْمُوا” from =“قَامَ”=“stood/ upheld/ sustained/ maintained.”

⁴⁵⁴ For the word “youtawaffond” see footnote 449 above).

⁴⁵⁵ See footnote 446 above regarding “mata'a.”

⁴⁵⁶ See the Lexicon attached to this Translation for the meaning of the word “جَنَاحٌ” figuratively taken to symbolize the *inclination* to sin or the *sin* itself. So, no “جَنَاحٌ”= no sin.

⁴⁵⁷ See the Lexicon attached to this Translation for an exposition on the words “الْحَكِيمُ” and “حَكِيمٌ.”

⁴⁵⁸ See footnote 446 above regarding *mata'on*.

⁴⁵⁹ The Arabic text says: “حَقًا” not “حقٌّ” i.e. the word “حَقًا”= absolute objective noun, used for *strengthening; indicating that such a right*, and Allah knows best, *is an emphatic right*. See *إعراب القرآن*, لـ*محمود صافي*.

242. Like *tha'leka (afar-that-it)*^x Allah manifests for you^b His *Aya'te*^w (messages) *la'alla* (craving currently unavailable deed that, perhaps) you^b cerebrate you^z.

كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ ءَايَاتِهِ
لَعَلَّكُمْ تَعْقِلُونَ

YLS

243. Have not [you^s] seen to whom^r exited they^z from their homes^w while they (were) thousands *hadhara* (in caution of) [the] death; then said for them Allah: let-die you^z; afterwards, [He] quickened them; verily Allah, surely (is) munificence possessor on the mankind; [and,] but most (of) the mankind not thank they^z.

* أَلَمْ تَرَ إِلَى الَّذِينَ خَرَجُوا مِنْ دِيْرَهُمْ
وَهُمُ الْأَلْوَفُ حَذَرَ الْمَوْتَ فَقَالَ لَهُمْ
اللَّهُ مُوْتَوْا ثُمَّ أَحْيَهُمْ إِنَّ اللَّهَ لَذُو
فَضْلٍ عَلَى النَّاسِ وَلَكِنَّ أَكْثَرَ
النَّاسِ لَا يَشْكُرُونَ

YAR

وَقُتِلُوا فِي سَبِيلِ اللَّهِ وَأَعْلَمُوا أَنَّ

اللَّهُ سَيِّعُ عَلَيْمَ

YLS

244. And let-you^z mutually fight in Allah's path and let-you^z know that Allah (is) *Sa'meeon*⁴⁶⁰ (*Acute-Hearer/ favorable Answerer to prayer*), Omniscient.

منْ ذَا الَّذِي يُقْرِضُ اللَّهَ قَرْضًا حَسَنًا
فَيُضَعِّفُهُ لَهُ أَضْعَافًا كَثِيرَةً وَاللَّهُ
يَقْبِضُ وَيَبْطِلُ وَإِلَيْهِ تُرْجَعُونَ

YLS

245. Who ^a (is) *tha*⁴⁶¹ (near he-one) who^x [he] requites Allah a requital^x *hasanan*: (ultimate meritorious deed); so that [He] doubles it^x for him many-folds^w; and Allah straitens and *yabssotto* ([He] swells/extends); and to Him (to be) returned you^z.

أَلَمْ تَرَ إِلَى الْمَلَائِكَةِ مِنْ بَنِي إِسْرَائِيلَ مِنْ
بَعْدِ مُوسَى إِذْ قَالُوا لِنَبِيٍّ لَهُمْ أَبْعَثْنَا
مَلَكًا نَقْتَلَ فِي سَبِيلِ اللَّهِ قَالَ
هَلْ عَسِيْتُمْ إِنْ كَتَبَ عَلَيْكُمْ
الْقَتَالُ أَلَا تُقْتَلُوا قَالُوا وَمَا لَنَا
أَلَا نُقْتَلَ فِي سَبِيلِ اللَّهِ وَقَدْ أُخْرَجْنَا
مِنْ دِيْرَنَا وَأَنْتَأْنَا فَلَمَّا كُتِبَ عَلَيْهِمْ
الْقَتَالُ تَوَلَّوْا إِلَّا قَلِيلًا مِنْهُمْ وَاللَّهُ
عَلَيْمٌ بِالظَّالِمِينَ

YLS

246. Have [you^s] not seen to the chiefs of Israel's sons, from after *Mosa* (*Moses*), *edh* (*when*) said they^z for a prophet for them: let-mission⁴⁶² [you^s] for us a king, (so that) we fight in Allah's path; said [he]: have *asaytom*⁴⁶³ (fitted for you^b) that *en* (if) (had been) written on you^b the fight that not you^z mutually fight; said they^z: and what (is) for us that we not mutually fight in Allah's path, while *qad* (*already and affirmatively*) we (had been) exited from our homes^w and our sons; so *lamma* (*when/whence*) (had been) written on them the fight they^z veered/diverted except a few of them; and Allah (is) Omniscient by the *dha'lemeena*⁴⁶⁴ (*injustice-doers*).

247. And said for them their prophet: verily Allah *qad* (*already and affirmatively*) missioned⁴⁶⁵ for you^b *Ttaluta* (*Saul* as) a king; said they^z: wherefrom (to) be for him a proprietorship^x over us, while we (are) righter⁴⁶⁶ by the proprietorship^x than him; and not *you'a'ta* ([he] had been accorded/allotted) an expanse^w of possession; said [he]: verily, Allah *isstafaho*⁴⁶⁷

⁴⁶⁰ See an elaboration of the word "Sameeon" here, as if He emphasizes His hearing.

⁴⁶¹ The particle "هُوَ" has many meanings, of relevance here is "اسم الإشارة" = the demonstrative pronoun for near, singular, masculine, animate or inanimate. It is subject to be affixed to other letters which really designate exactly its implication. For example when "هُوَ" is prefixed to it, it becomes "هُوَ" = "this^x."

⁴⁶² The word "بعث" in "بعث" carries several meanings, among them: sent, missioned, resurrected, awaken, and prompted.

⁴⁶³ The word "عَسِيْتُمْ" = "عَسِيْتُمْ" = "خَلَقْتُكُمْ" = that is "fitted for you^z." See *اللَّسَان*.

⁴⁶⁴ The word "ظَالِمُونَ" = "ظَالِمُونَ" = "فَاعْلَمُ الظَّالِم" in "ظَالِم" = "injustice."

⁴⁶⁵ The word "بَعْثَة" carries several meanings, see footnote 471 above.

⁴⁶⁶ The word "righter": is a comparative adjective of "right," see *Merriam Webster's Dictionary*. And "أَحْقَ" = "righter" as an adjective comparative.

⁴⁶⁷ See the Lexicon to this Translation for elaboration and some specific examples. The word "اصطفى" means: selected the best from among other similars. The word is a transitive verb by (a) itself or (b) with the prepositional letter "عَلَى." In the case of (a) it could include more than a single element. In the case of (a) "اصطفاء" is for superlative selection (i.e. taken the best of the bests) for: a mission, preference, or bestowment of a privilege over the

(had superlatively and exclusively selected him) over you^b and [He] augmented him *bastatan*^w (vastness^w / hugeness^w) in the knowledge and the body; and Allah *you'a'tey* (accords / allots) His proprietorship^x (to) whom [He] wills; and Allah (is) *Wa'seon*⁴⁶⁸ (Surrounder and encompassing all things), Omniscient.

مَنْ يَشَاءُ وَاللَّهُ وَسِعَ عَلَيْهِ



وَقَالَ لَهُمْ نَبِيُّهُمْ إِنَّ إِعْلَمَةَ مُلْكَهٖ
أَنْ يَأْتِيَكُمْ الْتَّابُوتُ فِيهِ
سَكِينَةٌ مِّنْ رَّبِّكُمْ وَبِقِيَّةٍ مِّمَّا
تَرَكَ أَهْلُ مُوسَىٰ وَأَهْلُ هَرُونَ تَحْمِلُهُ
الْمَلَائِكَةُ إِنَّ فِي ذَلِكَ لَذِيْلَةً لَّكُمْ
إِنْ كُنْتُمْ مُّؤْمِنِينَ



فَلَمَّا فَصَلَ طَالُوتُ بِالْجُنُودِ قَالَ
إِنَّ اللَّهَ مُتَبَلِّكٌ بِنَهْرٍ فَمَنْ
شَرَبَ مِنْهُ فَلَيْسَ مِنْ وَمَنْ لَمْ
يَطْعَمْهُ فَإِنَّهُ مِنْ إِلَّا مَنْ أَغْرَى
غَرْفَةً بِيَدِهِ فَشَرَبُوا مِنْهُ إِلَّا قَلِيلًا
مِنْهُمْ فَلَمَّا جَاءَهُمْ هُوَ وَالذِّينَ
أَمْمَوْا مَعَهُ قَالُوا لَا طَاقَةَ لِنَا
إِلَيْوْمَ بِجَالُوتَ وَجُنُودِهِ قَالَ
الَّذِينَ يَظْنُونَ أَنَّهُمْ مُّلْقُوا
اللَّهُ كَمْ مِنْ فَتَةٍ فَقِيلَةً غَلَبَتْ فَتَةٍ
كَثِيرَةً بِإِذْنِ اللَّهِ وَاللَّهُ مَعَ
الصَّابِرِينَ



وَلَمَّا بَرَزَ الْجَالُوتُ وَجُنُودِهِ قَالُوا
رَبَّنَا أَفْرَعْ عَلَيْنَا صَرِيْا وَثَبَّتْ أَقْدَامَنَا
وَأَنْصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ



فَهَزَّ مُوْهُمْ بِإِذْنِ اللَّهِ وَقُتِّلَ دَاؤِدُ
جَالُوتُ وَهَاتَهُ اللَّهُ الْمُلَكُ
وَالْحَكْمَةُ وَعَلِمَهُ مِمَّا يَشَاءُ وَلَوْلَا
دَفْعُ اللَّهِ النَّاسَ بَعْضَهُمْ بَعْضًا
لَفَسَدَتِ الْأَرْضُ وَلَكِنَّ اللَّهَ



entity subject of “الْاصْطَفَاءِ.” In the case of (b) the subject of “الْاصْطَفَاءِ” is *exclusive*, either because of the *make-up* or one or more *characteristics* for such *exclusivity*.

⁴⁶⁸ The word “*wa'seon*” is *singular, masculine, subjective noun* with multiple meanings: (1) *Surrounder* of other things and *subsuming* them, (2) vastly spacious, (3) that which can comprehensively contain other thing. When the definite article “*the*” is prefixed to it, with a capital “T” and the word “*wa'seon*” also with a capital “W,” to make “*The Was'eo*” then it becomes *one* of Allah's most beautiful names, meaning “surrounding and encompassing everything.”

⁴⁶⁹ The word “*مَكَمْ*” is an *interrogative exclamatory particle*, meaning: “*how-many*,” “*how-much*,” “*how-long*.”

⁴⁷⁰ See the *Lexicon* attached to this *Translation* for “*hekma*.”

⁴⁷¹ The Qur'anic phrase: “*some by some*,” is an Arabic *tongue* expression meaning: *crowded gathering of people*.

(is) munificence possessor over the worlds.

ذُو فَضْلٍ عَلَى الْعَلَمِينَ

تِلْكَ آيَةُ اللَّهِ نَتُوَهَا عَلَيْكَ بِالْحَقِّ

وَإِنَّكَ لَمِنَ الْمُرْسَلِينَ

252. *Telka^w* (*she-that afar-it^w / those^w*) (*are*) Allah's *Aya'to^w* (*messages*)
We recite it^w on you^g by the right; and verily you^g (*are*)
surely of the *mursaleena* (*sent-messengers*).

253. *Telka^w* (*she-that afar-it^w / those^w*) (*are*) the messengers⁴⁷², We favored/preferred⁴⁷³ some (*of*) them over some; of them whom^p Allah spoke (*to*), and raised [*He*] some (*of*) them ranks^w; and *aa'tayna* (*We accorded/gave*) *Esa* (*Jesus*), *ibn* (*son*) *of Mariam* (*Mary*), the evidences-she^y and We supported him by *Rubo-Al-Qudos* (*Arch Angle Gabriel/The Holy Spirit*);
and had Allah willed, not mutually fought they^z who^r of after them, from after what came-she^y (*to*) them, the evidences-she^y; [and,] but differed they^z; so of them who^p [*he*] believed and of them who^p [*he*] unbeliever; and if Allah willed not mutually (*would have*) fought they^z; [and,]
but Allah does what [*He*] wants.

تِلْكَ الرَّسُولُ فَضَلَّنَا بَعْضَهُمْ عَلَىٰ
بَعْضٍ مِّنْهُمْ مَنْ كَلَمَ اللَّهُ وَرَفَعَ
بَعْضَهُمْ دَرَجَتٍ وَأَيَّدَنَاهُ بِرُوحِ الْقَدْسِ
مَرِيمَ الْبَيْتَنِتْ وَأَيَّدَنَاهُ بِرُوحِ الْقَدْسِ
وَلَوْ شَاءَ اللَّهُ مَا أَفْتَنَ الَّذِينَ مِنْ
بَعْدِهِمْ مَنْ بَعْدِ مَا جَاءَتْهُمُ الْبَيْتَنِتْ
وَلَكِنَّ أَخْتَلَفُوا فَمِنْهُمْ مَنْ أَمَنَ وَمِنْهُمْ
مَنْ كَفَرَ وَلَوْ شَاءَ اللَّهُ مَا أَفْتَنُوا
وَلَكِنَّ اللَّهَ يَفْعُلُ مَا يُرِيدُ

254. O, you who^r believed you^z let-expend you^z of what We provided you^b [*of*] before that *ya'atee* (*approaches/comes*) a day^x neither a selling in it^x and nor a *khollaton^w*⁴⁷⁴ (*ultimate-friendship/faithful friendship*)^w and nor an intercession^w; and the unbelievers, they (*are*) the *dha'leemoond⁴⁷⁵* (*injustice-doers*).

يَأَيُّهَا الَّذِينَ إِيمَانُهُمْ أَنْفَقُوا مَا

رَزَقَنَّكُمْ مَنْ قَبْلَ أَنْ يَأْتِيَ يَوْمَ لَا

بَيْعٌ فِيهِ وَلَا خَلَةٌ وَلَا شَفَعَةٌ

وَالْكُفَّارُ هُمُ الظَّالِمُونَ

255. Allah, no an *elaha* (*a deity*) except Him, The *Hayyo* (*Ever-Living*), The *Qayyomo⁴⁷⁶* (*The Ever-Sustainer*); neither overtakes^w Him a *se'naton^w* (*doze*)^w nor a sleep; for Him what (*are*) in the Heavens^w and what (*are*) in the Earth^w; who^a (*is*) *tha⁴⁷⁷* (*near he-one*) who^x [*he*] intercedes *enda⁴⁷⁸* (*to/by Rule of*) Him, except by His leave; [*He*] knows what (*is*) between their hands^w⁴⁷⁹ and what (*is*) behind them; and not they^z encompass by a thing of His knowledge except by what [*He*] willed; expanded⁴⁸⁰ His Chair⁴⁸¹ (*to contain*) the

اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَقُّ الْقِيَومُ لَا

تَأْخُذُهُ سِنَةٌ وَلَا نَوْمٌ لَهُ مَا فِي

السَّمَوَاتِ وَمَا فِي الْأَرْضِ مَنْ ذَا

الَّذِي يَشْفَعُ عَنْهُ إِلَّا بِإِذْنِهِ

يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا

خَلْفَهُمْ وَلَا يُحِيطُونَ بِشَيْءٍ مِنْ

عِلْمِهِ إِلَّا بِمَا شَاءَ وَسَعَ كُرْسِيَّهُ

⁴⁷² The word “الرسُل” = “messengers,” albeit *masculine* noun, but since it is a “*broken plural*” so its *demonstrative particle* is “*ذلك*” = *Telka* (*she-that afar-it*) in the *feminine* gender.

⁴⁷³ Allah has *favorable/distinguished* some messengers over other messengers, by certain traits, privileges.

⁴⁷⁴ The word “*خلة*” is “*ultimate-faithful-friendship*,” i.e. friendship without any “*خل*” = *defect*. English as well as *Arabic-English* dictionaries almost *all* do *not* have an entry for “*خلة*.” They come closest to it in the opinion of the authors of such a few dictionaries by saying “*intimate-friendship*” or *friendship without defect*. Clearly *intimate*, although gives the sense of “*closeness and sincerity*” it also carries with it the *unacceptable* open expression of “*sexual relation*,” hence making such entry as *useless and invalid* in terms of “*خلة*” as stated in The Qur'an The Supreme. That is why I chose to express “*خلة*” as “*ultimate-faithful-friendship*.”

⁴⁷⁵ The “*ظلمون*” = “the injustice-doer,” as “*ظلم*” = “injustice.” See footnote 148 below.

⁴⁷⁶ The word “*القيوم*” means *The Ever Multitudinous Sustainer of life and every thing in existence*, and that is *Allah* (SWT). Such a designation is *one of His most beautiful attributive names*.

⁴⁷⁷ The particle “*هذا*” has many meanings, of *relevance* here is “*اسم الإشارة*” = the demonstrative pronoun for *near, singular, masculine, animate or inanimate*. It is subject to be affixed to *other letters* which really designate *exactly its implication*. For example when “*هذا*” is *prefixed* to it, it becomes “*هذا*” = “*this*.”

⁴⁷⁸ See the *Lexicon* attached to this *Translation* for word *usage/implication* of “*to*” versus “*by*” versus “*with*.”

⁴⁷⁹ This is an Arabic *tongue* expression: “*before their hands*” meaning *ahead of or before them*.

⁴⁸⁰ The word “*كرسيه*” = “*Chair*” means His Chair has “*expanded (to contain)* the Heavens and the Earth.”

⁴⁸¹ The word “*Kursi*” = “*Chair*” has many meanings, among them: (1) chair; (2) throne; (3) seat of Power, or Authority; (4) seat of a scholar in university; (5) the support for the wall.

Heavens^w and the Earth^w; and not *ya'odo* (*encumbers*) Him keeping-up⁴⁸² them both; and He (*is*) The *Aa'leyyo* (*High beyond description*), The Great.

السَّمَاوَاتُ وَالْأَرْضُ وَلَا يَعُودُهُ
حَفَظْهُمَا وَهُوَ عَلَى الْعَظِيمِ

256. No coercion (*is*) in the religion; *qad* (*already and affirmatively*) manifested the *rushdo* (*maturity-discernment and strict adherence to the right*) from the *ghayye*⁴⁸³ (*misguidance/ straying because of fallacious belief resulting in disappointment*); so whoever [*he*] unbelieves in the *Ttaghoot*⁴⁸⁴ (*false deity*) and [*he*] believes in Allah so *Qad* (*already and affirmatively*) *istamsaka*⁴⁸⁵ (*[he] assiduously-held-on*) by the knot^{w486} the *wothqa*^{w487} (*assuredly-intact*) ^w no hiatus for it^w; and Allah (*is*) *Sa'meeon* (*Acute-Hearer/ Enabler of others to hear/ favorable Answerer to prayer*), Omniscient.

لَا إِكْرَاهَ فِي الدِّينِ قَدْ تَبَيَّنَ الرُّشْدُ
مِنَ الْغَيْرِ فَمَن يَكْفُرُ بِالظَّغْفُوتَ
وَيُؤْمِنْ بِاللَّهِ فَقَدْ أَسْتَمْسَكَ
بِالْعَرْوَةِ الْوُثْقَى لَا أَنْفَصَامَ لَهَا
وَاللَّهُ سَمِيعُ عِلْمٍ

257. Allah (*is*) *Wa'leyyo* (*Guardian/ Ally*) (*of*) whom^r believed they^z; [*He*] exits them from the darknesses^w to the illumination; and who^r unbelieved they^z their *aw'leyao*⁴⁸⁸ (*guardians/ allies*) (*are*) the *Ttaghooto* (*false deities*); they^z exit them from the illumination^x to the darknesses^w; those (*are*) The Fire's^w companions; they (*are*) in it^w immortals.

اللَّهُ وَلِلَّذِينَ آمَنُوا يُخْرِجُهُمْ مِنَ
الظُّلْمَاتِ إِلَى النُّورِ وَاللَّذِينَ كَفَرُوا
أُولَئِكُمْ هُمُ الظَّغْفُوتُ يُخْرِجُونَهُمْ
مِنَ النُّورِ إِلَى الظُّلْمَاتِ أُولَئِكَ
أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ

258. Have not [*you^s*] seen to whom^x mutually [*he*] argued *Ebraheema* (*Abraham*) in his Lord, that *aa'taho* (*accorded him*) Allah the proprietorship^x *edh* (*when*) said *Ebraheemo* (*Abraham*): my Lord (*is*) Who [*He*] quickens and [*He*] deadens⁴⁸⁹; said [*he*]: I quicken and [*I*] deaden; said *Ebraheemo* (*Abraham*): so verily Allah *ya'atee* (*causes to come*) by the sun^w from the *mashreqe* (*sunrise's locus*), *fa'a'tee* (*so let come you^s*) by it^w from the *maghrebe* (*sunset's locus*); then (*had been*) addled-/confounded, who^x [*he*] unbelieved; and Allah divinely-guides not the people, the *dba'lemeenda*⁴⁹⁰ (*injustice-doers*).

أَلَمْ تَرَ إِلَى الَّذِي حَاجَ إِبْرَاهِيمَ فِي رَبِّهِ
أَنْ يَأْتِهِ اللَّهُ الْمُلْكُ إِذْ قَالَ
إِبْرَاهِيمُ رَبِّي الَّذِي يُحِيٍّ وَيُمِيتُ
قَالَ أَنَا أُحِيٌّ وَأُمِيتُ قَالَ إِبْرَاهِيمُ
فَإِنَّ اللَّهَ يَأْتِي بِالشَّمْسِ مِنَ
الْمَشْرِقِ فَأَتَتْهَا مِنَ الْمَغْرِبِ فَبِهِتَ
الَّذِي كَفَرَ وَاللَّهُ لَا يَهِيءُ الْقَوْمَ

259. Or like who^x [*he*] passed over a village^w while it^w (*was*) *kha'weyat*^{w491} (*ruinously-empty and its walls had fallen*)^w over

الظَّلَمِلِمِينَ

⁴⁸² The word “**حفظهما**” is rooted in “**حفظ**” = “kept-up” not just “kept, or maintained,” or even “guarded.” *Merriam Webster’s Dictionary* puts “keep up” as: “to stay even (as in acts of strength, endurance, or speed) *although he was small he could keep up with the larger boys in sports*.” (Emphasis is added).

⁴⁸³ The word “**الضلال المبني على اعتقاد فاسد نتج عنه خيبة**” = “**الغى**” = *ghayye*, that is the *misguidance/ straying because of a fallacious belief resulting in a disappointment*. See *الراغب اللسان*.

⁴⁸⁴ The word “*Taghoot*” has several meanings: (1) any false deity, of idols or the like; (2) highly feared human dictators.

⁴⁸⁵ The word “**استمسك**” has several meanings, among them: (1) sought and held some thing; (2) utterly held to some thing; (3) endeavored, tried, and succeeded in holding on to some thing; (4) took refuge in and held fast to some thing; (5) had a firm hold of and was sure in place; (6) *assiduously held on* to some thing; (7) having urinary obstipation (*blockage*).

⁴⁸⁶ Say Qur'an commentators it's: “**لَا إِلَهَ إِلَّا اللَّهُ**” “**لَا إِلَهَ إِلَّا اللَّهُ**” “No an *elaha* (*a deity*) except Allah,” is “*most assuring knot*.” “*The nexus*,” or “*the link*,” or “*the handle*,” means the *Islamic faith*, as embodied in: **لَا إِلَهَ إِلَّا اللَّهُ** **رَسُولُ اللَّهِ**. The word “knot” is a feminine gender in Arabic; hence it is suffixed with -shey to feminize it: “*knot-shey*.”

⁴⁸⁷ The word “**الوثقى**” is the *feminine* of “**الوثق**.” There is no single word in English for *per se*. So “the assuredly intact” seems to me is the *best and closest* equivalent, incorporating *assuredness* and *intactness*, which the “**الوثقى**” certainly calls for.

⁴⁸⁸ The word “**أولياء**” could also mean: friends, protectors.

⁴⁸⁹ The word “**يميتكم**” in “**آماتكم**” is the *transitive verb to deprive of life*. See *Merriam Webster’s Unabridged Dictionary*.

⁴⁹⁰ The word “**ظالمون**” = “**فاعل الظلم**” in “**ظلم**” = “*the injustice-doer*,” as “**الظالم**” = “*injustice*.”

⁴⁹¹ The word “**خاوية**” by definition means *empty and in ruin*. See *الهادي اللسان* and *اللسان*.

عَرْوَشَهَا قَالَ أَنَّى يُخَيِّرَ هَذِهِ اللَّهُ
بَعْدَ مَوْتِهَا فَأَمَاتَهُ اللَّهُ مَائَةَ عَامٍ ثُمَّ
بَعْثَهُ قَالَ كَمْ لَبَثَ قَالَ لَبَثْتُ
يَوْمًا أَوْ بَعْضَ يَوْمٍ قَالَ بَلْ لَبَثْتَ
مَائَةَ عَامٍ فَانْظُرْ إِلَى طَعَامِكَ
وَشَرَابِكَ لَمْ يَتَسْنَهُ وَانْظُرْ إِلَى حِمَارِكَ
وَلْنَجِعْلَكَ ءَايَةً لِلنَّاسِ وَانْظُرْ إِلَى
الْعِظَامِ كَيْفَ نُنَشِّهَا ثُمَّ
نَكْسُوهَا لَحْمًا فَلَمَّا تَبَيَّنَ لَهُ
قَالَ أَعْلَمُ أَنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ
قَدِيرٌ

260. And *edb* (when) said *Ebraheemo* (Abraham): my Lord, let-
show me [You^s] how [You^s] quicken the dead; said [He]:
have not believed [you^s]; said [he]: *bala*⁵⁰⁰ (*certainly-not*);
[and] but to tranquilize my heart; said [He]: then let-take
[you^s] four^w of the birds and *ssurhunna*^{w501} ([you^s] *cut them*
into pieces and bring them closer)^w to you^g; afterwards let: make-
/emplace [you^s] on each mountain of them^{y502} a portion;
afterwards let-summon [you^s] them^{y503} *ya'a'tee*⁵⁰⁴ (*approach-*
/ come they^y to) you^g strivingly⁵⁰⁵; and let-know [you^s] that
Allah(is) Mighty *Hakeemon*⁵⁰⁶ (*infinite hekmah*⁵⁰⁷ *Possessor*).

وَإِذْ قَالَ إِبْرَاهِيمَ رَبِّ أُرْنَى كَيْفَ
تُحِي الْمَوْقَى قَالَ أُولَئِمْ تُؤْمِنُ قَالَ
بَلَّ وَلَكِنْ لَيَطْمِئِنَ قَلْبِي قَالَ فَخُذْ
أَرْبَعَةً مِنَ الْطَّيْرِ فَصُرْهُنَ إِلَيْكَ ثُمَّ
أَجْعَلْ عَلَى كُلِّ جَبَلٍ مِنْهُنَ جُزْءًا
ثُمَّ أَدْعُهُنَ يَا تَبَيَّنَ سَعِيًّا وَأَعْلَمُ أَنَّ
اللَّهُ عَزِيزٌ حَكِيمٌ

مَثَلُ الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ فِي سَبِيلٍ

⁴⁹² The word “أُنْتِي” is a multi-meaning *adverbial* particle: wherefrom, when, how-so, where.

⁴⁹³ The Arabic text says “عام” but in English there is only one word to mean *عام* and *سنة*. In Arabic there is “عام”, “سنة” and “سنة” each with a *difference*. Here “عام” is in reference to a *year with a specific significant event in it*, beginning *any day* within the year; whereas “سنة” is a *year with reference to a beginning of a specific month and an ending by a specific month every time all the time*. As to حَوْل “حَوْل” = *anniversary of any special event*; and حِجَةٌ = *lunar-year*. *الفرق الفرعية، لـ أبي هلال العسكري*. Although generally all are *loosely* used *synonymously* or *interchangeably*. See *footnote 541*.

⁴⁹⁴ The word “بَعْثَ” carries several meanings, among them: *sent, arouse, resurrected, awaken, and prompted*.

⁴⁹⁵ The word “كَمْ” is an *interrogative exclamatory particle*, meaning: “how-many,” “how-much,” “how-long.”

⁴⁹⁶ See *footnote 541* above regarding *عام*.

⁴⁹⁷ The word “يُتَسْنَهُ” = *putrefy/rot/mpul* due to passage of time (*years*) with respect to this great *Ayah*. See *اللسان*.

⁴⁹⁸ The word “تَنَشِّهُ” from “تَنَشِّزُ” (*not* “تَنَشِّزُ”), and “تَنَشِّزُ” mean: *fitted the parts on top of each other in a standing construct*, in this case into a *skeleton*.

⁴⁹⁹ The *subjective noun* of “manifested to him” is that Allah “over every thing is Omnipotent.”

⁵⁰⁰ The word “*bala*” = “*certainly-not*” is absolutely *not* synonymous with “yes” = “نعم”; see *footnote 196* or the *Lexicon* attached to this *Translation* for more elaboration.

⁵⁰¹ The word “*surbunna*,” has many meanings: (1) cut them into pieces; (2) get them closer to you and examine them, to identify each rather clearly; (3) incline them towards you and collect them together.

⁵⁰² The word “birds” = “الطَّيْرِ” = “*broken plural*” so grammatically the reference to such plural is in the *feminine*. Hence she-them or them-she^y to be referring to a *feminine gender* to indicate that.

⁵⁰³ *Ibid.*

⁵⁰⁴ *Ibid.*

⁵⁰⁵ See the *Lexicon* attached to this *Translation* for the word “*sa'ad*” = سعى. However, in this *Ayah*, “سعى” is both an *adverbial construct* in the place of an *infinitive noun*, to impart greater *marvel*. So, *strivingly* probably gives a close *approximation* for the idea, as it denotes *agility and vigor* of the gait.

⁵⁰⁶ See the *Lexicon* attached to this *Translation* for an exposition on the words “الْحَكِيمُ” and “حَكِيمٌ”

⁵⁰⁷ See the *Lexicon* attached to this *Translation* for “*hekma*.”

(of) a grain^w sprouted-she^y seven ears^w in each ear^w (is) hundred-[grain]^w; and Allah doubles⁵⁰⁸ for whom^p [He] wills; and Allah (is) *Wa'seon*⁵⁰⁹ (*Surrounder and encompassing all things*), Omniscient.

اللَّهُ كَمَلَ حَبَّةً أَبْنَتْ سَبْعَ سَنَابِلَ
فِي كُلِّ سُبْلَةٍ مِائَةً حَبَّةً وَاللَّهُ يُضَعِّفُ
لِمَنْ يَشَاءُ وَاللَّهُ وَاسِعٌ عَلَيْهِ

262. Who^r they^z expend their possessions in Allah's path; afterwards neither they^z follow what they^z expended (*with*) *mannan*⁵¹⁰ (*ostentatious reminding of the favor personally rendered*) nor an annoyance^x; for them (is) their remuneration *enda* (*by munificence of/ by Rule of*) their Lord; so neither (is) fear on them, and nor they sadden.

الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ فِي سَبِيلِ اللَّهِ
ثُمَّ لَا يُتَبَعُونَ مَا أَنْفَقُوا مَنْ وَلَّ
أَذْنَى هُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ وَلَا خَوْفٌ
عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ

263. A say *ma'a-roofon* (*popularly acceptable and not Sharey'ah disapproved maxim*) and a forgiveness^w (are) *khayron* (*choicer / superior/ worthier*) than a charity^w follows it^w an annoyance^x; and Allah (is) Rich Forbearer.

* قَوْلٌ مَعْرُوفٌ وَمَغْفِرَةٌ خَيْرٌ مِنْ
صَدَقَةٍ يَتَبَعَّهَا أَذْنَى وَاللَّهُ غَنِيٌّ
حَلِيمٌ

264. O you, who^r they^z believed, let-not invalidate you^z yourⁿ alms^w/charities^w by the *manne* (*ostentatious reminding of favor personally rendered*) and the annoyance^x; like who^x [he] expends his possession for the mankind's ostentation; and [he] believes not by Allah and nor The Day The Last; so his parable/example (is) as a parable/example (of) *assafwanen* (*slick-rock*)^x on it^x *torabon* (*crushed sand*) then betided it^x *wa'belon* (*downpour*^x / *rainstorm*^x) and left it^x *ssaldan* (*hard slick-bare*), not⁵¹¹ enable they^z on a thing of what earned they^z; and Allah divinely-guides not the people, the unbelievers.

يَأَيُّهَا الَّذِينَ إِمَانُوا لَا تُبْطِلُوا
صَدَقَتُكُمْ بِالْمَنَنِ وَالْأَذْنَى كَالَّذِي
يُنْفِقُ مَالُهُ رَثَاءَ النَّاسِ وَلَا يُؤْمِنُ
بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَمَثَلُهُ كَمَلَ
صَفْوَانَ عَلَيْهِ تُرَابٌ فَأَصَابَهُ وَابْلٌ
فَتَرَكَهُ صَلَدًا لَا يَقْدِرُونَ
عَلَى شَيْءٍ مِمَّا كَسَبُوا وَاللَّهُ لَا
يَهْدِي الْقَوْمَ الْكُفَّارِ

265. And a parable^x/example^x (of) whom^r they^z expend their possessions *ebtegha'a* (*earnest-quest of*) Allah's delight^w and firming of their selves^w (is) like a parable^x/example^x (of) a garden^w by a height^w, betided it^w a *wa'belon* (*downpour*^x / *rainstorm*^x) so churned-out-she^y its^w *okola* (*fruits/crops* / *morsel/edibles*) twain-doubles; then *en* (if) not befell it^w *wa'belon* then dew; and Allah by what you^z work (is) *Ba'sseeron* (*keen: Seer/comprehensive Knower of the facts and their ultimate consequences*).

وَمَثَلُ الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ
أَبْيَغَاءَ مَرَضَاتِ اللَّهِ وَتَبَيَّنَ مِنْ
أَنفُسِهِمْ كَمَلَ جَنَّةً بِرْبُوَةَ أَصَابَهَا
وَابْلٌ فَقَاتَ أَكْلَهَا ضَعَفَيْنِ
فَإِنْ لَمْ يُصِبِّهَا وَابْلٌ فَطَلَّ وَاللَّهُ بِمَا
تَعْمَلُونَ بَصِيرٌ

266. Does long an *ahado*⁵¹² (*a lone/ any one*) (of) you^b to be for him a garden^w of palm-trees^w and grapes⁵¹³, run^w from

⁵⁰⁸ The word “يُضَاعِفُ” means makes some thing its *equal*, i.e. *makes it double*, surely *not manifold*.

⁵⁰⁹ The word “*wa'seon*” is *singular, masculine, subjective noun* with multiple meanings: (1) *Surrounder* of other things and *subsuming* them, (2) vastly spacious, (3) that which can comprehensively contain other thing. When the definite article “*the*” is prefixed to it, with a capital “T” and the word “*was'eon*” also with a capital “W,” to make “*The Was'eo*” then it becomes *one* of Allah's most beautiful names, meaning “surrounding and encompassing everything.”

⁵¹⁰ The word “*mannan*” or the deflected form “*manne*,” comes from the root word ‘*mann*= من’ has *several meanings*, among them: (1) a boon graced by a favorer, an honorable and appreciable deed; (2) the favorer of the graced boon *openly reminds the recipient* of such a graced boon *rendered earlier* and thereby causing some kind of *chagrin* to such a recipient. This *second meaning* is *very much abhorred*, and is *invalidating of the reward or appreciation* on the part of the *recipient towards the favorer*; this *second meaning* is highly *dishonorable and loathsome*; (3) the kind of rain-like from the Heaven which become sweet and edible, the food for the Israelite during *Mosa's* (*Moses*) time with his people in the wilderness.

⁵¹¹ That is they *lack the strength to earn good or benefit desirable results* of what they had expended *ostentatiously*.

⁵¹² See the *Lexicon* attached to this *Translation* regarding “أَحَدٌ”

under it^w the rivers; for him in it^w of all the *thamara'te^w* (trees/plants crops/fruit)^w; and betided him the agedness and for him (is) a feeble progeny^{w514}; then betided it^w *eassa'ron^x* (tornado)^x in it^x (is) a fire^w; then burnt-she^y; like *tha'leka* (afar-that-it)^x Allah manifests for you^b the *Aya'te^w* (signs/proofs/messages) *la'alla* (craving currently unavailable deed that/ perhaps) you^b rethink you^z.

جَنَّةٌ مِّنْ نَّخِيلٍ وَأَعْنَابٍ تَجَرَّى مِنْ
تَحْتَهَا الْأَنْهَرُ لَهُ فِيهَا مِنْ كُلِّ
الشَّمَرَاتِ وَأَصَابَهُ الْكَبُّرُ وَلَهُ ذُرَيْةٌ
ضُعْفَاءٌ فَأَصَابَهَا إِعْصَارٌ فِيهِ نَارٌ
فَاحْتَرَقَتْ كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ
الْأَيَّتِ لَعَلَّكُمْ تَتَفَكَّرُونَ

يَنَّا يَهَا الَّذِينَ ءَامَنُوا أَنْفَقُوا مِنْ
طَيِّبَاتِ مَا كَسَبُوا وَمِمَّا أَخْرَجَنَا
لَكُمْ مِنَ الْأَرْضِ وَلَا تَمِمُوا
الْحَيَّثَ مِنْهُ تُفْقِدُونَ وَلَسْتُمْ
بِغَاحِذِيهِ إِلَّا أَنْ تُغَمِّضُوا فِيهِ
وَأَعْلَمُوا أَنَّ اللَّهَ غَنِيٌّ حَمِيدٌ

الشَّيْطَنُ يَعْدُكُمُ الْفَقْرَ وَيَأْمُرُكُمْ
بِالْفَحْشَاءِ وَاللَّهُ يَعْدُكُمُ مَغْفِرَةً
مِنْهُ وَفَضْلًا وَاللَّهُ وَسْعٌ عَلِيمٌ

يُؤْتَى الْحِكْمَةُ مَنْ يَشَاءُ وَمَنْ يُؤْتَ
الْحِكْمَةُ فَقَدْ أُوقِّتَ خَيْرًا كَثِيرًا
وَمَا يَذَكُّ إِلَّا أُولَوَ الْأَلْبَابِ

267. O, you who^r believed you^z: let-expend you^z from goodies^{w515} (of) what (had) earned you^c and of what *akhrajana* (We emerged/produced) for you^b of the land^w/Earth^w; and let-not wend you^z the *khabotha⁵¹⁶* (became wicked/bad)^x from it^x you^z expend, while not you^c (are)surely its^x takers, except that *toghmedho* (you^z slightly close yourⁿ eyes) in it^x; and let-know you^z that Allah (is) Rich *Hameedon⁵¹⁷* (iteratively praised, multitudinous praiser He Himself).

268. The Satan promises you^b the indigence and [he] commands you^b by the profanity^{w518}; while Allah promises you^b forgiveness^w from Him and munificence; and Allah (is) *Wa'seon⁵¹⁹* (Surrounder and encompassing all things), Omniscient.

269. You'a'tee ([He] accords) the *hek mata^{w520}* (wisdom)^w (to) whom^p [He]wills; and whomever you'a'ta (to be [he] accorded/given) the *hek mata^w* then *Qad* (already and affirmatively) *ooteya* ([he] *haa* been accorded/given) *khayran* (desirables/worthinesses/goodnesses) multitudinously; and not *yadhdhakkaro* (repetitively-reminisce) except the *alba'be's** (hearts-intellects)'s possessors.

⁵¹³ Invariably throughout The Qur'an when the reference is made to the "النَّخْلُ وَالْأَعْنَابُ" the mention of the *date-palm* is openly stated but with respect to the *grapevine*, known in Arabic as "الْكَرْمُ," never ever the mention of the "grapevine *per se* but the reference is made *only to the fruit itself*, i.e. the *grapes*." In this respect, there is a *true Hadeeth* in *al-Bukhary* and *Muslim*, which directs the believers *not* to refer to "الْعَنْبُر" as "الْكَرْم," because surely the "الْكَرْم" is the *Muslim*. And in another narration: verily only that "الْكَرْم" is the *heart of the believer*. See بِئْرَهُ الرِّيَاضُ شَرْحُ رِيَاضِ الصَّالِحِينَ لِمُحَمَّدِ الدِّينِ سَعِيدِ مَصْطَفَى سَعِيدِ مُوسَى السَّارِيَةِ، الْمَتَقِينَ

⁵¹⁴ The word "طَبِيعَاتٍ" linguistically has *double meaning*: (1) *ancestry* or (2) *progeny*. See اللَّسَانُ. Clearly in this context *progeny* is what applies. Also the word *progeny* is both *plural* and *singular* or *progenies*; clearly here it is the *descendents* which are in reference.

⁵¹⁵ The word "طَبِيعَاتٍ" = "goodies" = "goodies," = a feminine gender means any thing *delectable and legitimate*.

⁵¹⁶ The word "خَيْثٌ" = "Khyeth" is a *past tense*, i.e. that which became wicked/bad, it has *no English equivalent per se*.

⁵¹⁷ The word "Hameed" = "حَمِيدٌ" linguistically means: (1) *multitudinously praised* and (2) *multitudinous praiser*.

⁵¹⁸ The Arabic word used is "الْفَحْشَاءُ" = the noun of "فَاحْشَةٌ" = "فاحشة" see التاج. And "الْفَحْشَاءُ" = "profanity" or "profaneness" means: vulgar or irreverent say or action, i.e. the *excess of ugliness in statement or action* by an entity, a person or a group, (2) or any of Allah's *proscriptions*, (3) or *fornication* (sexual intercourse between partners who are *not* married to each other) or *adultery* (voluntary sexual intercourse between a married person and a partner other than the lawful spouse), (3) The *ugly excesses of say or action*, (4) *homosexuality*.

⁵¹⁹ The word "wa'seon" is *singular, masculine, subjective noun* with multiple meanings: (1) *Surrounder* of other things and *subsuming* them, (2) *vastly spacious*, (3) that which can comprehensively contain other thing. When the definite article "the" is prefixed to it, with a capital "T" and the word "was'eon" also with a capital "W," to make "The Was'eo" then it becomes *one of Allah's most beautiful names*, meaning "surrounding and encompassing everything."

⁵²⁰ See the *Lexicon* attached to this *Translation* for "hekma".

* See the *Lexicon* attached to this *Translation* for The Qur'an's *characterizations* of "ذُو الْأَلْبَابِ" = the *albab's* possessors.

270. And what expended you^c of an expenditure^w or vowed you^b of a vow then verily Allah knows it^x; and not for the *dba'lumeenda*⁵²¹ (*injustice-doers*) of succorers.
- وَمَا أَنْفَقْتُ مِنْ نَفْقَةٍ أَوْ نَذَرْتُ مِنْ نَذْرٍ فَإِنَّ اللَّهَ يَعْلَمُهُ وَمَا لِلظَّالِمِينَ مِنْ أَنْصَارٍ
271. *en(if) you^z disclose/ flash the alms^w /charities^w then ne'emma* (*how excellent*) (*is*) *indeed*⁵²² *it^w (is); and, if you^z conceal it^w and to'atoha(you^z accord/give it^w to) the indigents⁵²³, then it^x⁵²⁴ *(is) khayron*⁵²⁵ (*superior/ betterment/ -goodness*)^x *for you^b; and [He] expiates a'n*⁵²⁶ (*off*) *you^b of yourⁿ sayye'aa'te^w (demeritorious-deeds)^w; and Allah by what you^z work (is) Proficient.**
- إِنْ تُبْدِلُوا الصَّدَقَاتِ فَبِئْعَمَا هِيَ وَإِنْ تُخْفُوهَا وَتُؤْتُوهَا الْفَقَرَاءُ فَهُوَ خَيْرٌ لَّكُمْ وَيُكَفِّرُ عَنْكُمْ مِّنْ سَيِّعَاتِكُمْ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ
272. Not on you^g (*is*) their divine-guidance^x⁵²⁷; [and] but Allah divinely-guides whom^p [He] wills; and whatever expend you^z of *khayren*^x (*lawful: possession/provision/desirable*) so surely (*if^x is*) for yourⁿ selves^w; and not expend you^z of *khayren*^x except *ebtegha'a* (*earnest-quest of* Allah's [Face]^x⁵²⁸; and whatever expend you^z of *khayren*^x *youwaffa*⁵²⁹ (*it shall be fully and augmentedly fulfilled*) to you^b while you^f (*are*) *not to dh'lamoona*⁵³⁰ (*to be wronged you^z*).
- لَيْسَ عَلَيْكُمْ هُدَيْهُمْ وَلَكُمْ اللَّهُ يَهْدِي مَنْ يَشَاءُ وَمَا تُنْفِقُوا مِنْ خَيْرٍ فَلَا نَفْسَكُمْ وَمَا تُنْفِقُونَ إِلَّا أَبْتِغَاءَ وَجْهَ اللَّهِ وَمَا تُنْفِقُوا مِنْ خَيْرٍ يُوْفَ إِلَيْكُمْ وَأَنَّمَا لَا تُظْلِمُونَ
273. For⁵³¹ the indigents, who^r (*had been*) straitened they^z in Allah's path, they^z cannot (*make a*) striking⁵³² in the land^w/Earth^w; reckons them rich the *ja'belo*⁵³³ (*he who acts ignorantly or incorrectly*) of the abstinence; know them [you^z] by their signa; not they^z ask the mankind importunately; and whatever expend you^z of *khayren*^x (*lawful: possession/provision/desirable*)^x so verily Allah by it^x (*is*) Omniscient.
- لِلْفَقَرَاءِ الَّذِينَ أَحْصَرُوا فِي سَبِيلِ اللَّهِ لَا يَسْتَطِعُونَ ضَرَبًا فِي الْأَرْضِ تَحْسِبُهُمُ الْجَاهِلُ أَغْنِيَاءَ مِنْ الْعَفْفِ تَعْرِفُهُمْ بِسَيِّئَتِهِمْ لَا يَسْعَلُونَ النَّاسَ إِلَحَافًا وَمَا تُنْفِقُوا مِنْ خَيْرٍ فَإِنَّ اللَّهَ بِهِ عَلِيمٌ
274. Who^r they^z expend, their possessions, by the night and the day, secretly^x and openly^w then for them (*is*) their remuneration *enda* (*by munificence of/ by Rule of*) their Lord; and neither (*is*) fear on them and nor they sadden.
- الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ بِاللَّيلِ وَالنَّهَارِ سِرًا وَعَلَانِيَةً فَلَهُمْ أَجْرٌ هُمْ عِنْدَ رَهْمَةٍ وَلَا حَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ

521 The word “ظالمين” = “**بُفَاعِلِ الظَّلَمِ**” in “ظالم” = “the injustice-doer,” as “الظالم” = “injustice.”

522 See the *Lexicon* attached to this *Translation* regarding “**مَا الْمَصْدِرِيَّةُ**” especially when for for *emphasis*.

523 See the *Lexicon* attached to this *Translation* for “**الْفَقِيرُ**” versus “**الْمُسْكِنُ**” i.e. *indigent* versus *poor*.

524 The word “**هُوَ**” refers to the *giving^x* which is a *masculine* in Arabic.

525 Some scholars say that *surplus-charity* is better to *conceal/it*; but the *decreed charity* it is *best* to make it *overt*.

526 See the *Lexicon* attached to this *Translation* regarding the various meanings of the preposition “**عَنْ**.”

527 It must be pointed out here that “*guidance*” has *two distinct implications*: (1) *guidance of conveyance* and (2) *guidance of assistance*. The former just *shows* all Allah's Singular Way. Obviously, some *accept* it and others *reject* it, as *all have free choices*. The later, *guidance of assistance* points to the *special* and *personal guidance* extended by Allah to those who *accept Allah's Way* manifest in His messengers and Writs. This assistance to the faithful facilitates their endeavor and blesses their activities.

528 The expression “*for Allah's Face*” is a lofty *Qur'anic expression* from Arabic *tongue* expression meaning: *Allah's pleasure and countenance*, i.e. *not for expectation of thanks or any recoupment from the recipient of the favor put forth or given by a giver*.

529 The word “**الوَفَاءُ**” from “**الْتَّمَامُ**” = “**يُوْفِي**”, meaning *gathering the last component of any obligation to make or augment it a whole*. So “**يُوْفِي**” means to be *endeavored and gathered the last part of an obligation and fully and augmentedly fulfilled*.

530 The word “wrongs” has myriads of meanings, among them: *curtails or diminishes*, as in this *Ayah*.

531 That is to say, in this context, and Allah knows best, charity *expenditure* is mostly for the indigents.

532 The word “**ضَرِبًا**” translated as “*strike*.” Both words in Arabic and in English the two words have *multiple meanings*. The Arabic is very *obvious* in this context, but the English *may pose some ambiguity*. So, it should be taken in one of its meanings of: “*to set out or proceed, especially in a new direction*.”

533 The word “**جَاهِلٌ**” = “**جَاهِلُو**” is rooted in “**جَاهِلٌ**” meaning: (1) was *ignorant of*, (2) *believed in some thing contrary to reality*, (3) *did some thing not correct*. So the “**جَاهِلٌ**” is *he who acts ignorantly or incorrectly*.

275. Who^r they^z eat the usury not up/sustain⁵³⁴ they^z except just-as ups whom^x tramples him the Satan of the *mas'se* (*Satanic-madness*); *tha'leka (afar-that-it)*^x (*is*) because verily they said: surely only the selling (*is*) alike the usury; and (*had*): legitimized Allah the selling and [*He*] illegitimated the usury; so whoever came^x (*to*) him an exhortation⁵³⁵ from his Lord and so [*he*] desisted, then for him what antedated and his matter (*is*) to Allah; and whoever [*he*] reverted then those (*are*) The Fire's^w companions they (*are*) in it^w immortals.

الَّذِينَ يَأْكُلُونَ الْرِّبَا وَلَا يَقُولُونَ
إِلَّا كَمَا يَقُولُ الَّذِي يَتَخَطَّهُ
الشَّيْطَنُ مِنَ الْمَسْ ذَلِكَ بِأَنَّهُمْ
قَالُوا إِنَّمَا الْبَيْعُ مِثْلُ الْرِّبَا وَأَحَلَّ
اللَّهُ الْبَيْعَ وَحْرَمَ الْرِّبَا فَمَنْ جَاءَهُ
مَوْعِظَةً مِنْ رَبِّهِ فَانْتَهَىٰ فَلَمْ يَرِدْ
سَلْفًا وَمَرْهُهُ إِلَى اللَّهِ وَمَرْبُّ عَادَ
فَأُولَئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا
خَلَدُونَ

276. Obliterates Allah the usury and *yourbey* ([*He*] *waxes/grows*) the alms^w/charities^w; and Allah loves not every *kaffaren*⁵³⁶ (*ever/stout ingrate*), *atheemen* (*repetitive sinner*).

يَمْحُقُ اللَّهُ الْرِّبَا وَيُرِبِّ الْصَّدَقَاتِ
وَاللَّهُ لَا يُحِبُّ كُلَّ كُفَّارَ أُثْمَمِ

277. Verily who^r believed they^z and worked they^z the righteous-works^w and *aqamo*⁵³⁷ (*they^z upheld the prescribed obligations of*) the Prayer^w and *aa'taw* (*accorded/fulfilled they^z*) the *Zakata*^w⁵³⁸ (*prescribed percentage of personal possessions*) ^w for them (*is*) their remuneration *enda* (*by munificence of/by Rule of*) their Lord; and neither (*is*) fear on them and nor they sadden.

إِنَّ الَّذِينَ ءَامَنُوا وَعَمِلُوا
الصَّالِحَاتِ وَأَقَامُوا الصَّلَاةَ وَإِنَّهُمْ
الزَّكَوَةَ لَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ
وَلَا خُوفٌ عَلَيْهِمْ وَلَا هُمْ
يَحْزَنُونَ

278. O, you who^r believed you^z *ettago* (*let you^x reverentially guard not to displease*) Allah and let-you^z leave-off what remained of the usury, *en(if)* you^c were believers.

يَا أَيُّهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ
وَذَرُوا مَا يَقِنُّ مِنَ الْرِّبَا إِنْ كُنْتُمْ
مُؤْمِنِينَ

279. So *en(if)* you^z did not, then let-you^z cognize/apprise by a war from Allah and His messenger; and *en (if)* repented you^c then for you^b (*are*) yourⁿ possessions' principals; neither *tadh'lemona* (*you^x wrong*) nor *todhlemona* (*are to be wronged you^x*).

فَإِنْ لَمْ تَفْعَلُوا فَإِذَا نَبَرَ بَرِّ مِنَ اللَّهِ
وَرَسُولِهِ وَإِنْ تُبْتَمِ فَلَكُمْ رُءُوسُ
أَمْوَالِكُمْ لَا تَظْلِمُونَ وَلَا
تُظْلِمُونَ

280. And *en (albeit)* [*he*] [*was*] *usra'ten*^w (*financial strait*) ^w possessor then a postponement^w to *mayara'ten*^w (*ease/-getting a weal*)^w; and, if *tassaddago* (*you^x remit as a charity*) (*it^x is*) *khayron* (*choicer/superior/worthier*) for you^b *en (if)* you^c were (*to*) know.

وَإِنْ كَانَ ذُو عُسْرَةَ فَنَظِرَةً إِلَى
مِسْرَةٍ وَأَنْ تَصَدِّقُوا خَيْرَ لَكُمْ
إِنْ كُنْتُمْ تَعْلَمُونَ

281. And *ettago* (*let reverentially self-protect you^x*) a day^x (*to be*) returned you^z in it^x to Allah; afterwards each self^w (*shall be*) fulfilled⁵³⁹ what earned-she^y and they (*are*) not *yodhla-moona*⁵⁴⁰ (*to be wronged they^x*).

وَاتَّقُوا يَوْمًا تُرْجَعُونَ فِيهِ إِلَى اللَّهِ
ثُمَّ تُؤْفَى كُلُّ نَفْسٍ مَا كَسَبَتْ
وَهُمْ لَا يُظْلِمُونَ

⁵³⁴ The word “يَقُولُونَ” = “up” = “get up or rise” (in the intransitive sense, or in the sense of “maintain,” “sustain,” or “uphold.”

⁵³⁵ The word “مَوْعِظَةً” = “exhort” or “admonished,” could mean: exhortation or admonition.

⁵³⁶ The word “كُفَّارٌ” strongly intensive singular masculine noun meaning: he who is *ever/stout ingrate*.

⁵³⁷ The word “أَقَامُوا” in “أَقَامُوا” has several meanings, but relevant to the Prayer there are two distinct but supportive of each other. But first what is the meaning of: “أَقَامَ?” “أَقَامَ” linguistically means:

”أَدَمَ، بِمَعْنَى أَبْقَى أَوْ اسْتَمَرَ عَلَى دَوَامِ الدَّوَامِ هُوَ الْحَضُورُ فِي زَمَانٍ وَمَكَانٍ مُعْنَى، مَعْرُوفٌ لِدِي الْحَاضِرِ مُسْبِقًا”

So, “أَقَامُوا” means they: (1) *upheld*, as in this Ayah (S2: 3). Also “أَقَامَ” has another “*sharey'ah*” *prescribed meaning* of: (2) *called or upped to perform* the Prayer itself, as in the Ayah: “And when you^g were in them, then you^g upped for them (*the second call for*) the Prayer,” (S4: 102). Note: *Prayer* and *how to be done* was *established and reveled by Allah*. Hence people do *not establish Prayer* they *only maintain and perform it*.

⁵³⁸ See the *Lexicon* attached to this *Translation* for what exactly is the *Zakah* and its *implications*.

⁵³⁹ See footnote 581 above regarding “تُؤْفَى”.

282. O you, who^r believed you^z if mutually debited you^c by a debt^x to an *ajalen*⁵⁴¹ (*term-limit*) *musamma*⁵⁴² (*that which is designated and/ or named*), then let⁵⁴³ write it^x you^z; and let write between/among you^b a writer by [the] justice; and let not *ya'aba*⁵⁴⁴ (*categorically-refuses*) a writer to write [he] just-as what taught him Allah; so let write [he] and let dictates who^x (*is*) on him the *haqqa*⁵⁴⁵ (*right/ just-due/ debt*), and let *yatta'qe* (*he reverentially guards not to displease*) Allah, his Lord, and let-not diminishes⁵⁴⁶ [he] of it^x a thing; then *en* (*if*) [was] who^x (*is*) on him the *haqqa* (*is*) a mooncalf, feeble, or cannot dictate he, then let dictate his guardian by [the] justice; and *istash'edo* (*let-seek witnessing you*) two witnesses-/testifiers of yourⁿ men; then *en* (*if*) not [both] were two men, then a man and two women, of whom^p you^z approve of the witnesses, that *tadhella*⁵⁴⁷ (*forgets*) an *ehda*⁵⁴⁸ (*a lone-she^y/ any she-one*) them^y, then reminds an *ehda* them^y the other^w; and let not *ya'aba* the witnesses/testifiers, if when⁵⁴⁹ (*had been*) summoned they^z; and let-not weary you^z to you^z write it^x small^x or big^x to its^x *aja'le*⁵⁵⁰ (*term-limit*); *tha'lekum* (*collective-asar-that*) (*is*) *aqsatto*⁵⁵¹ (*more just*) *enda* (*by Rule of*) Allah, and upright-straighter⁵⁵² for the testimony^w and closer/lower⁵⁵³ that not suspect you^z; except that be^w [*ii*^w] a present^w (*i.e. immediately exchanged*) trade^w you^z administer it^w among you^b then not on you^b a *jonahon*⁵⁵⁴ (*sin*) that not write it^w you^z; and let-cite you^z witnessing when mutually you^c sell; and let-not *youdharra* (*mutually harm*) (*to/ on*) a writer or a witnesser; and *en* (*albeit*) you^z do, then verily it^x (*is*) a *fosoqon*⁵⁵⁵ (*rebellion vis-à-vis Allah's command*) by you^b; and *ettaqo* (*let reverentially guard you^z not to displease*) Allah; and Allah teaches you^b and Allah by every thing (*is*) Omniscient.

بِئْتَهَا الَّذِينَ إِمَّا مَنَّوا إِذَا تَدَانَتْ
بَدَّيْنَ إِلَى أَجَلٍ مُّسَمٍ فَأَكَّبُوهُ
وَلَيَكْتُبَ بَيْنَكُمْ كَاتِبٌ بِالْعَدْلِ
وَلَا يَأْبَ كَاتِبٌ أَنْ يَكْتُبَ كَمَا
عَلِمَهُ اللَّهُ فَلَيَكْتُبَ وَلَيَمْلَأَ اللَّهُ رَبِّهِ
عَلَيْهِ الْحَقُّ سَفِيهَا أَوْ ضَعِيفَاً أَوْ لَا
يَسْتَطِعُ أَنْ يُمْلِأَ هُوَ فَلَيَمْلِأَ وَلَيَهُ
بِالْعَدْلِ وَأَسْتَشْهِدُوا شَهِيدَنِ مِنْ
رَجَالِكُمْ فَإِنْ لَمْ يَكُونَا رَجُلَيْنِ
فَرَجُلٌ وَأَمْرَأَانِ مِنْ تَرْضُونَ مِنْ
الشَّهِيدَاءِ أَنْ تَضْلِلَ إِحْدَاهُمْ مَا فَتَدَّكَرَ
إِحْدَاهُمَا الْأُخْرَى وَلَا يَأْبَ
الشَّهِيدَاءِ إِذَا مَا دُعُوا وَلَا تَسْعُمُوا
أَنْ تَكْتُبُوهُ صَغِيرًا أَوْ كَبِيرًا إِلَى
أَحْلَمِ ذَلِكُمْ أَقْسَطُ عِنْدَ اللَّهِ
وَأَقْوَمُ لِلشَّهِيدَةِ وَأَدْنَى لَا تَرْتَبُوا إِلَّا
أَنْ تَكُونَ تَجْرِيَةً حَاضِرَةً
تُدِيرُونَهَا بَيْنَكُمْ فَلَيُسَمِّ عَلَيْكُمْ
جُنَاحٌ لَا تَكْتُبُوهَا وَأَشْهِدُوا إِذَا
تَبَايَعْتُمْ وَلَا يُضَارَ كَاتِبٌ وَلَا شَهِيدٌ
وَإِنْ تَفْعَلُوا فَإِنَّهُ فُسُوقٌ بِكُمْ
وَإِنْ قَوَّا اللَّهُ وَيَعْلَمُكُمْ اللَّهُ وَاللَّهُ
بِكُلِّ شَيْءٍ عَلِيمٌ

⁵⁴⁰ The word “wrongs” has myriads of meanings, among them: *curtails* or *diminishes*, as in this *Ayah*.

⁵⁴¹ The word “الْأَجْلُ” means term-limit, see *اللسان*.

⁵⁴² The word “*musamma*” is *masculine, singular, subjective noun*, meaning: *that which is designated and/ or named*.

⁵⁴³ The word “*فَأَكَّبُوهُ*” is an *imperative command* verb, hence denoted by “*let*, in parenthesis, as the text does not have “*let* *per se*.” It is in the imperative to express a command to put the debt in *writing*.

⁵⁴⁴ The Arabic word “أَبَى” means: [he] refused *definitively*, *i.e. categorically-refused*, there could be *no future compliance*.

⁵⁴⁵ The “*just due*” means the payable debt, which is the *right* amount on him.

⁵⁴⁶ The word “*بَخْسٌ*” in “*تَبَخْسُوا*” carries *two distinct but supportive or almost synonymous* meanings: (1) under-value, (2) diminish the value.

⁵⁴⁷ The word “*ضلٌّ*” has *several meanings*, among them: wasted, misled, *forgot* (as in this context), inclined, swerved, and strayed. See *اللسان*.

⁵⁴⁸ See the *Lexicon* attached to this *Translation* regarding “*أَحَدٌ*”

⁵⁴⁹ See the *Lexicon* attached to this *Translation* regarding “*مَا الْمُصْدِرِيَّةُ*” especially when for emphasis.

⁵⁵⁰ The word “الْأَجْلُ” means term-limit, see *اللسان*.

⁵⁵¹ The word “*aqsati*”= “*أَقْسَطَ*” is based on the root word “*qasata*”= “*قِسْطَ*” meaning: (1) was *absolutely just*, *i.e. by the balance, not a hair of difference*. (2) Justice *per se*, could be rendered by *mutual consent* between the disputing parties, if one party gives *up* or *in* for the *sake of agreement*. But in terms of (1) the “*balance*” is the judge; every party receives its absolute dues, leaving no room for any compromise.

⁵⁵² The word “*أَقْوَمُ*” has a double meaning of “*uprightness/ morally correct*” and “*straightness*.” See *الطبرى* and *اللسان*.

⁵⁵³ That is nearer (*closer*) to your *recollection* so as not to suspect.

⁵⁵⁴ See the *Lexicon* attached to this *Translation* for the meaning of the word “*جَنَاحٌ*” figuratively taken to symbolize the *inclination* to sin or the *sin* itself. So, no “*جَنَاحٌ*”= no sin.

⁵⁵⁵ See the *Lexicon* attached to this *Translation* for this important word *faseqoon* and its *grammatical inflections*.

283. And *en(if)* you^c were on a travel and not found you^z a writer, then pledges^x/securities^x *mugboodhaton* (*it^w being hand-received*); then, *en(if)* trusted some (*of*) you^b some, then let *youaddey*⁵⁵⁶ (*personally deliver or perform his full obligations*) who^x [*he*] (*had been*) entrusted his *amanata*⁵⁵⁷ (*entrustment/entrusted article/ deposit/ duty/ responsibility*)^w and *leyatta'qey* (*let he reverentially guard not to displease*) Allah, his Lord; and let-not conceal you^z the testimony^w; and whoever [*he*] conceals it^w then surely it^x (*is*) sinner his heart^x; and Allah by what you^z work (*is*) Omnipotent.

وَإِنْ كُنْتُمْ عَلَى سَفَرٍ وَلَمْ تَجْدُوا كَاتِبًا
فَرَهِنْ مَقْبُوضَةً فَإِنْ أَمِنَ بَعْضُكُمْ
بَعْضًا فَلَيُؤْدِي الَّذِي أَوْتَمْ أَمَنَتْهُ
وَلَيَتَقَرَّبَ إِلَيْهِ رَبُّهُ وَلَا تَكْتُمُوا الشَّهَدَةَ
وَمَنْ يَكْتُمْهَا فَإِنَّهُ إِثْمٌ قَلْبُهُ
وَاللَّهُ بِمَا تَعْمَلُونَ عَلَيْهِ

284. For Allah what (*are*) in the Heavens^w and what (*are*) in the Earth^w; and *en(if)* you^z disclose/flash what (*is*) in yourⁿ selves^w or you^z hide it^x reckons⁵⁵⁸ (*up with*) you^b Allah by it^x; then [*He*] forgives whom^p [*He*] wills and [*He*] torments whom^p [*He*] wills; and Allah over every thing (*is*) Omnipotent.

اللَّهُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ
وَإِنْ تَبْدِلُ مَا فِي أَنفُسِكُمْ أَوْ
تُخْفِهُ يُحَاسِبُكُمْ بِهِ اللَّهُ فَيَغْفِرُ
لِمَنْ يَشَاءُ وَيَعْذِبُ مَنْ يَشَاءُ اللَّهُ
عَلَى كُلِّ شَيْءٍ قَدِيرٌ

285. Believed the messenger by what (*had been*) descended to him from his Lord and the believers, each believed by Allah and His angels and His books and His messengers; not differentiate [*we*] between an *abaden*⁵⁵⁹ (*alone/any-one*) of His messengers; and said they^z: we (*had*) heard and we obeyed; (*we seek Your^g*) your^t forgiveness O, our Lord: and to You^g (*is*) the destiny.

ءَمَنَ الرَّسُولُ بِمَا أُنْزِلَ إِلَيْهِ مِنْ
رَبِّهِ وَالْمُؤْمِنُونَ كُلُّ ءَمَنَ بِاللَّهِ
وَمَلِئَكَتِهِ وَكُبَّهِ وَرُسُلِهِ لَا نُفَرَّقُ
بَيْنَ أَحَدٍ مِنْ رُسُلِهِ وَقَالُوا
سَمِعْنَا وَأَطَعْنَا غُفرَانَكَ رَبَّنَا
وَإِلَيْكَ الْمَصِيرُ

286. Not charges Allah a self^w except its^w capacity; for it^w what earned-she^y and on it^w what *ektasaba*⁵⁶⁰ (*reciprocally earned-she^y*); O, our Lord: let-not *toaa'khethona*⁵⁶¹ (*[You^s] retributively-punishes us*) *en(albeit)* we forgot or we erred; O, our Lord, and let-not [*You^s*] load on us *essran*⁵⁶² (*severe/-heavy/ personal/ and most burdensome obligation*) just-as (*bad*)

لَا يُكْلِفُ اللَّهُ نَفْسًا إِلَّا وُسْعَهَا لَهَا
مَا كَسَبَتْ وَعَلَيْهَا مَا أَكْتَسَبَتْ رَبَّنَا
لَا تَوَاجِدُنَا إِنْ نَسِيْنَا أَوْ أَخْطَلْنَا
رَبَّنَا وَلَا تَحْمِلْ عَلَيْنَا إِصْرًا كَمَا
حَمَلْتُمْ عَلَى الَّذِينَ مِنْ قَبْلِنَا

⁵⁵⁶ With respect the word “*youaddo*,” it is to be noted that it is from أداء “*adā’*,” meaning: *personally performing (the obligation)*, e.g.: a *payer* must pay the payment to the *payee in person* or in certain circumstances the *payee’s legal representative*. This is in *contrast* to “*waffa*”= “*وَفَى*” paid the full obligations in any way.

⁵⁵⁷ The word “*أَمَانَتْهُ*” has several meanings: (1) an article of material things entrusted to the keeping of a trustworthy person; (2) a sum of money deposited in the trust of some person or an entity; (3) any duty that is charged by a higher authority to a person.

⁵⁵⁸ The verbal expression “reckons with” according to the dictionary means: “*To come to terms or settle accounts with.*” See *The American Heritage Dictionary*.

⁵⁵⁹ See the Lexicon attached to this Translation regarding أخذ “*akhsabu*” = اكتسب “*aktabu*” = افتعل، و ليس فاعل او تفاعل “*al-fata’al*” = افتتعل “*aktabu*” = spurious-reciprocity,”

⁵⁶⁰ The word “*akhsabu*” rooted in أخذ “*akhsabu*” = spurious-reciprocity,” not a genuine mutuality, as by *doing* and *redoing the deed* repetitively the *doer likes the deed and the deed likes the doer*, consequently the *doer* gets *accustomed* to the *deed*, making a consensual relation with the *deed itself* and giving rise to أخذ “*akhsabu*” = spurious-reciprocity.” Also, “*akhsabu*” has more letters-construct implying more positive or negative meaning, in this case a negative one. So this *self* had intentionally conditioned its entity to earn all it had earned which ultimately would be not for it but on (i.e. against) it.

⁵⁶¹ The word “*yo'akhdu*” in يأخذ هم “*yo'akhdu*” means retributively-punishes, certainly not “blames,” as what some might presume. See *اللسان*. In the *Ayah*: “had Allah retributively-punished the people by their injustice, [*He*] (*would have*) not left over it (*the Earth*) of a she-moving-creature” (S16:61) is a positive proof of this fact, i.e. that أخذ “*akhsabu*” is retributively-punished.

⁵⁶² The word “*issron*” or “*issran*” or “*issren*” all mean the same, only grammatically deflected. Thus, “*issron*” has many meanings, among them: (1) the *severe and heavy burden*, that is *imposed* on a person which *he and he alone is to carry and discharge its full obligations, with no permission for assistance by any one else*; (2) *severe, heavy, personal, and most burdensome obligation*; (3) *imprisonment and restriction*; (4) *grave sin*; (5) *burdensome covenant*.

loaded [You^s] on whom^r of before us; O, our Lord: and let-not *tohammilna* ([You^s] iteratively burden us) what not (we have) capacity^w for us by it^x; and let-pardon *a'n*⁵⁶³ (regarding) us [You^s], and let-forgive *a'n* us [You^s] and *urhamna*⁵⁶⁴ (let- [You^s] mercy-give us); You^s (are) our Guardian, so let-succor us [You^s] over the people, the unbelievers.



⁵⁶³ See the *Lexicon* attached to this *Translation* regarding the various meanings of the preposition **عَنْ**.

⁵⁶⁴ The word “**رَحْمَةٌ**” = “**mercy**” in Arabic “**رَحْمَةٌ**” is *unlike* its English equivalent, in that “**mercy**” can be *conjugated* into *verbs* of the past, present, future, active, passive, etc. As in this case, it is constructed in the command-tense for the masculine plural. There is no way to exactly render this in English *per se*. So the closest is to transliterate it: “*urham* ([You] mercy-gave) us,” thus introducing the idea of “mercy-given” which the Arabic text does not really say *per se*. The Arabic says, as if to say: “*You mercy us*,” which *cannot* be said in correct English, as there is *no verb* in English for the word “**mercy**.+ ”